

MARCH

25 CENTS

# ETERNAL PROGRESS

The Infinitely Beautiful

—What Man Must Do to be Free—

The Spiritual Significance—  
of Easter

New Series On

—Cosmic Consciousness—

The Greatest Obstacle To  
The Progress Of The Race

What All Young People  
Should Know

Preventing The Downfall of Nations

Twelve Special Serials And  
Courses Of Instruction

CHRISTIAN D. LARSON EDITOR & PUBLISHER  
—LOS ANGELES— CALIFORNIA—

# STARTLING INOVATION

**T**HE illustrated series entitled "Human Nature De Luxe" that we began in the October, 1914, issue of **Eternal Progress**, has received marked admiration and appreciation; and from many sources comes the statement, "We are applying those principles with most gratifying results."

But we are going to go farther—much farther—into this interesting field of human development in the near future; and here is a new idea upon which we are working now:

We will take a number of photographs, selected from as many human types as possible; and in publishing these in **Eternal Progress**, we will place the original photograph upon the left hand page, and upon the opposite page another photograph—an imaginary picture illustrating how the person on the left hand page would look if mind and soul were thoroughly developed, and if all the richness and power of mind and soul were fully expressed in the personality.

To illustrate further, if we should place **your** photograph, the way you look now, on the left hand page, we would place on the opposite page a "perfected picture" of yourself—the way you should look to be a De Luxe Personality—the way you **would** look if you had learned to express, in mind and body, the life, the power, the worth and the superior qualities of the marvelous spiritual within.

Such an inovation in **Eternal Progress** would be startling indeed; and interesting beyond words. And it is coming. Readers of this magazine will, in the near future, have the opportunity to see "perfected pictures" of themselves; and we can conceive of nothing that will help more in the development of a superior race—people who are as powerful, as perfect, as beautiful and as attractive in their personalities as they are in their visions and dreams.

However, such an undertaking will prove very expensive, as the artist would not only have to be a rare genius, but would have to have such a thorough appreciation and understanding of the principles of human development that he could carry out my instructions in every detail. And such artists command a good price. Besides, all of those photographs and "perfected pictures" would have to be printed on special paper.

We should need a much larger circulation for **Eternal Progress**, therefore, before we can proceed with such an expensive undertaking; but this is also coming, and coming fast; and the appreciative readers of this magazine deserve much of the credit—very much indeed. Furthermore, we all want the best that can possibly be developed or produced; and we will work for the best with all the power and enthusiasm we possess.



# ETERNAL PROGRESS

FOUNDED IN JANUARY, 1901

Original Series, Vol. XIV

New Series, Vol. III, No. 11

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\$3.00 per year. In clubs of four, \$2.50 per year. In clubs of ten,  
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Single copies, 25 cents. Sample copies, 25 cents

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Published Monthly by

**CHRISTIAN D. LARSON**

606 South Hill Street

Los Angeles, California

# Personal Announcement

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I AM constantly receiving communications like this: "How is it possible for you to write so much; and every page full of life, virility, power and inspiration? It is a marvel among marvels. What is your secret? How do you live, think and work?"

I do not try to answer these communications in detail, because it is a long story. However, it is due the readers of **Eternal Progress** to know this "secret." And although I never care to discuss my personal experience, nevertheless I will lay aside all such reluctance for the time being, and explain how I secured, what my friends call "enormous working capacity," and add thereto everything in my personal experience that may prove of value, especially to young men and women, of any age, who have their future to make.

In the May number of this magazine, I will begin a series of letters to the readers of **Eternal Progress** under the title, "**How I Live, Think and Work,**" and am certain that these letters will prove more valuable, in a strictly practical way, than anything I have written thus far.

To tell the truth, I am frequently surprised at myself when I survey the amount of work I can turn out every month, although it is more and more proof of the fact that "the law works."

Every article and series published in **Eternal Progress** is written by myself, but I give on the average only about two hours a day to that work—producing nearly 100,000 words of reading matter every month by working at it only two hours a day—something that I do not think has ever been accomplished before.

Even if I should rest and relax the rest of the day, such a record would be exceptional; but I give from six to twelve hours every day to other work, and still have perfect health, and constantly full to the "brim" with vitality.

I have, since 1907, written between eighty and ninety books; and have unfinished material for nearly a hundred more. Have just begun something entirely different in the field of educational extension work—work that would tax the energy of half-a-dozen men of average capacity; but I have both the time and the capacity for anything I want to do. And of course there is a reason.

Aside from a decided inclination towards the deeper fields of thought and life, I was not born with any special gifts; but I found a few important laws some years ago, and have applied them all with faith and determination. I have proven to myself what can be done when you know **how to think and work**. But even so I am just in the beginning of this "new way of doing things." I am even now experimenting with laws and methods through which I may double and treble what I have done in the past.

Needless to say, these letters will be interesting; and as I shall present all the facts in the case, their value may prove greater than we now imagine; for it is certainly true that what one has accomplished all can accomplish. We little dream what we could do if we only knew how; and we all can learn how.



# ETERNAL PROGRESS

FOR OCTOBER AND NOVEMBER, 1914

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## Leading Articles in the October Number

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Clothed With the Sun  
The Law of Demonstration  
Freedom and the Child  
The Twelve Secrets to Perfect Health  
When All Things Work Together for Good  
Concentration  
The Creative Power of the Mind  
Sacred Literature Interpretations  
What Right Thinking Can Do  
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Human Nature De Luxe (Illustrated)  
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## Leading Articles in the November Number

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Human Nature De Luxe (Illustrated)  
When All Things Work Together for Good  
Nothing Succeeds Like Success  
The Secret of Doing Much  
Concentration  
An Age-Long Mystery  
The Law of Demonstration  
Sacred Literature Interpretations—The One Hundred and Twenty-First Psalm  
What Right Thinking Can Do  
Scientific Management of Mind, Brain and Personality  
Demand More of Yourself  
The Junior School of Creative Genius  
The Creative Power of the Mind  
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The Peace of the World—I  
Knowledge Through Direct Inspiration—I  
The Creative Power of the Mind—Lesson VII  
What We Know About the Spiritual World—I  
The Christ Healing—II  
Sacred Literature Interpretations: To Him That Overcometh

The Law of Demonstration — Lesson VII; Lesson VIII  
Why God Permits Wrong in the World—I  
Concentration—Lesson V  
Young Women of Sixty  
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426 West Broadway

New York



# Eternal Progress

*The Greatest Joy of All Joys,  
The Joy of Going On*

Vol. III

MARCH, 1915

No. 11

## HUMAN NATURE DE LUXE

### VI

THE effect of mental and spiritual development upon the quality, the power and the visible appearance of the personality, or the lack of such development, constitutes one of the most important factors of this study, as we are here, as elsewhere, in the presence of the great law, "as within so without."

It is positively true that the principal reason why the great majority of human beings are not more attractive in personality, is this, that spiritual development—real spiritual development, has never been given proper attention; and mental development has been considered almost exclusively from the intellectual standpoint.

When we speak of real spiritual development, we do not refer to the mere interest in subjects that pertain to the unknown or the invisible, or to the future life, but to the development of the qualities, powers and possibilities that exist inherently in the soul now; and that may be developed and expressed through the personality without any regard to the invisible world or the future life. And it is such spiritual development that we must further if we would give soul to the body, soul to the mind, soul to character, soul to personality, and soul to everything that we may wish to be or do.

Regarding mental development, the same is true, only in a different sense; but we must not confine ourselves purely to the intellectual, or to the cramming of the mind with facts, but should aim to develop and express the mental qualities with a view of enriching the whole of life.

We have observed any number of times, how the enrichment of thought tends to improve the personal appearance of the individual; and how wholesome thinking—and the finer realization of quality and worth—how all of these produce their effect almost immediately upon the power and attractiveness of the personality. Similar effects are secured through the widening of comprehension, and deepening of feeling, the extension of consciousness, and especially the realization of ever increasing mental possessions.

To illustrate take this as an experiment: First turn your attention upon the vastness of your own mental world, with the full knowledge of the fact that your own mental world is literally composed of innumerable "gold mines," "diamond fields," and in fact, regions beyond regions of fabulous wealth; impress this upon your mind; then try to become conscious of these extensive mental possessions—possessions of exceptional worth and superior quality—



all of them having the inherent tendency to express themselves and enrich both mind and personality.

Proceed every day, trying to become conscious of more and more of these mental possessions, and you will soon begin to feel as if you were literally filled with richness and quality. In a very short time your personal appearance will change decidedly; and a something finer, a something higher and a something richer will begin to express itself, not only in your personal appearance, but in everything that you think or do. Even your voice will become indicative of the great change; your words will have more quality, more soul and will express that finer something that means so much in personal life.

We will suppose that you continue this process, of deepening your realization of your own vast mental possessions, until the store-houses of your mental world are literally "bulging" with immeasurable wealth. Then add to this the realization of spiritual possession, which will tend to refine, elevate and

idealize the wealth of your mind, thereby giving superiority to everything within you of which you have become conscious.

We can readily understand how such a process will improve your personal appearance remarkably, and, in the course of time, make you extremely attractive.

Regarding the lack of mental and spiritual development, we all understand full well how it effects the personality, causing everything about the visible life of the individual to appear imperfect, unbalanced, undeveloped, unattractive, and even in tens of thousands of instances, positively inferior.

Whenever we meet an individual who is inferior in personal appearance, we know that he has not become conscious of his mental and spiritual possessions, even though he may have intellectual development to some extent. The same is true of personalities that have an unbalanced, undeveloped or unattractive appearance—they may have fairly good intellects and may be capable in various ways, but thus far their conscious-



Fig. 43



Fig. 44



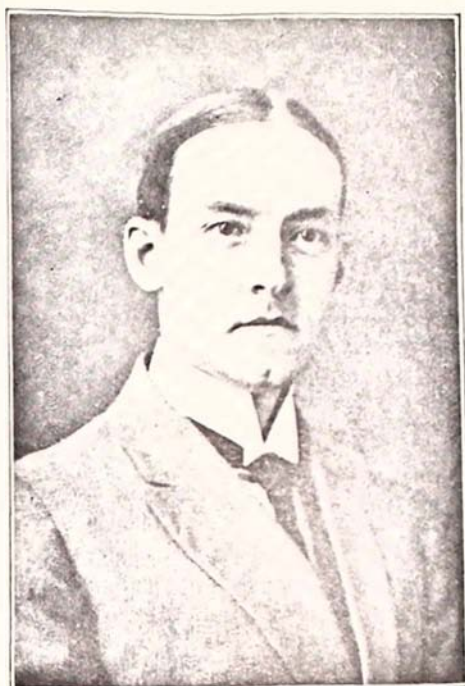


Fig. 45



Fig. 46

ness has not taken possession of the fabulous wealth of the spiritual within.

Therefore, if we would become more attractive in personality, we must enrich thought—make thinking more wholesome—learn to appreciate the ideal, the perfect, the beautiful—develop depth of feeling—establish the consciousness of quality, worth and superiority all through the mental world, and constantly increase our realization of our vast mental possessions.

We know that a poverty-stricken mind makes for a cheap, unattractive and inferior looking personality. Therefore, such a personality cannot improve, no matter how many external methods may be employed, until the mind is enriched, the soul developed and the beautiful within is caused to come forth in an ever increasing measure.

When we proceed with this study, we find that there are a great many people that are on the verge, so to speak, of this consciousness of mental and spiritual possession; but only on the verge; and therefore, what they may know in-

tellectually about the mental world and the spiritual has as yet produced no change or effect upon their personal appearance.

We find striking illustrations of this fact in Fig. 43, 44 and also 52 in this number of "Eternal Progress"; and when we go out among the throngs in any large community we meet such people by the thousands. They are more or less aware of the finer things in life, and may be deeply interested in the metaphysical and the spiritual; but they have not become conscious of mental wealth or spiritual wealth. Furthermore, their thought and study is largely negative, and what they are developing in mind or soul is not being expressed positively. Therefore, they do not show in the external what is going on in deeper or interior existence.

In Fig. 43 we find indications of splendid mental possibilities, and also of fine appreciation of the spiritual and the ideal; but thus far the majority of these changes that are going on in the within have not found expression. In other words, the great essential along this line

has been neglected; that is, taking conscious possession of the wealth of mind and soul.

In Fig. 44, we find a similar condition, although somewhat different, where certain phases of the spiritual are keenly alive; but the **fullness** of spiritual expression has not yet begun.

We appreciate the fact, therefore, that both in Fig. 43 and 44 we have personalities that could, in a very short time, improve their appearance and personal power remarkably, by giving further attention to this great essential, taking conscious possession of the wealth within; and here is well to remember that whatever we become conscious of in the within, those very things we invariably express in the without.

But there is a vast difference between being aware of interior qualities and being conscious of those interior qualities; or to state it differently, we may look at something desirable at a distance, or we may go and take that very thing, appropriating all of it as our own. The majority among those who

are taking up these interesting studies are still in that attitude where they are looking upon their vast mental and spiritual possessions as existing somewhere in the distance, far away in the wonderful within, beyond present power. And that is why they do not change or improve externally as they should.

However, the moment those people actually go into the great spiritual within **in consciousness**, and take positive possession of that fabulous wealth, and of all their superior qualities and possessions, a decided change for the better will soon be evident in the external personality. In this very place, therefore, we are in the presence of something very important; that is, looking at greater things as existing in the distance, or actually **going to those greater things** and appropriating them all as our own.

In Fig. 45 as well as in Fig. 46 we find that mental and spiritual qualities are, as far as expression is concerned, almost absent. The intellectual is there, and a fair degree of appreciation of the superior; but the **fullness** of mental and



Fig. 47



Fig. 48





Fig. 49

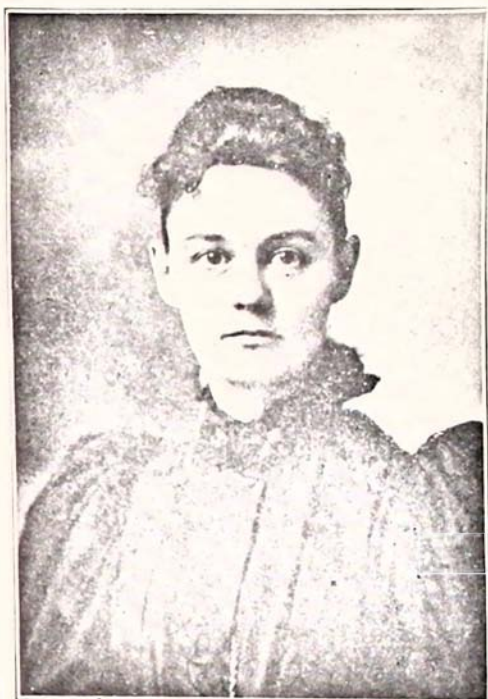


Fig. 50

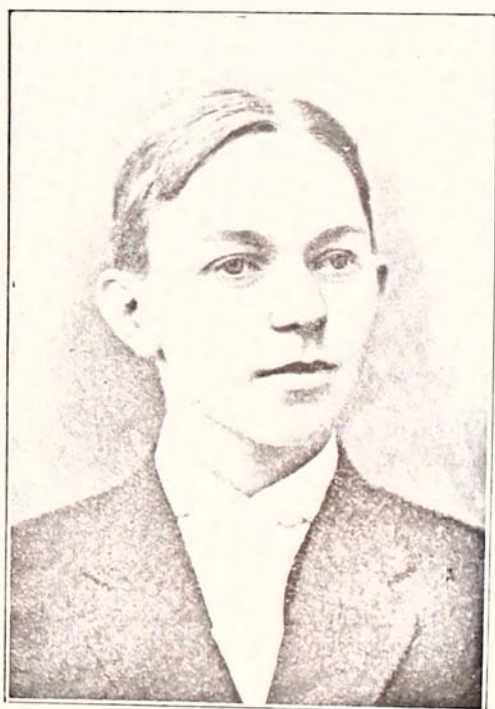


Fig. 51



Fig. 52



spiritual life in those people still remains a dream.

In Fig. 47 we find almost a complete absence of the consciousness of mental and spiritual possessions, although a certain intellectual keenness is very evident; while in Fig. 48 there is a certain measure of consciousness of mental possessions, but consciousness of spiritual possession is almost entirely unawakened. In this personality, therefore, special attention should be given instantly to real spiritual development; and, as a fairly good appreciation of the ideal and the beautiful is indicated, exceptional results should be secured in a very short time.

In Fig. 49 we find absolutely no harmony of expression among the finer qualities of the inner life, although the mind in this instance is wide awake to the new, the larger and the greater. However, there are tens of thousands in the same condition; that is, their minds are awake to the presence of superior possibilities, and the promise of greater advancement with more extensive attainments and achievements; but nothing has been done with the actual development or expression of those finer things.

There are a number who have remained in this condition for a quarter of a century or longer, simply knowing that these greater things can be done, but not going any farther; and therefore their personal appearance is practically the same "yesterday, today and forever."

Here it is well to emphasize the fact that the smallest compliment that can be paid to anyone is this: "You look just the same as you did when I saw you last, ten years ago." Our one great object should be to change in appearance, in mind, in character, in development, as far as possible, from year to year, and absolutely refuse to look the same as we did before; and if we are determined in this direction, we will produce many changes, many improvements, and become more attractive in personality, as well as more desirable as friends and companions than we have ever been in the past.

In Fig. 50 there is a personality that is just on the verge, looking out into pastures green; but has not stepped over the border from the lack of conscious possession to the realization of conscious possession. Here, therefore, we have an illustration of what might be accomplished by simply taking a few short steps forward—a complete transformation would follow.

In Fig. 51 we have another illustration of a certain degree of intellectual and mental capacity; but this same wonderful essential, that is, becoming conscious of the **fullness** of life and quality, has received no attention whatever; but this does not mean that such a personality might not, even in a year's time, advance far ahead of a great many who may seem to be more advanced today. We all can take up, this very moment, our greater possibilities, and speed forward remarkably if we will. Therefore, neither criticism nor discouragement are in order.

In Fig. 52 we have a personality of remarkable possibilities; as capacity, both of mind and power, are clearly indicated; but in order to secure personal attractiveness or approach the ideal of the Personality De Luxe, it will be necessary to develop largely the appreciation of the ideal and the beautiful as well as the consciousness of quality and worth; and also to permeate the entire personality with a refining process that is absolute in every sense of the term.

We all understand that in analyzing any personality as we proceed with this study, we can only touch here and there upon essentials; it is highly important, therefore, that we read between the lines as far as possible, and in harmony with information given in previous installments of this series, so that our understanding may be complete, and our ability to apply the principles in the development of ourselves may become more and more perfect until we can change and improve our own personalities exactly as we may desire; and this we positively can do when we become familiar with the laws and principles involved.

(To be continued)



## THE GREATEST OBSTACLE TO THE PROGRESS AND WELFARE OF THE RACE

---

WE FIND, not infrequently, that the most important factors of life are so near at hand, and sometimes so closely connected with our personal existence or daily activities, that we are not aware of their presence. It may seem paradoxical, and yet it is quite true, that many things of real and vital significance are too near to be seen; or they have played their part in our world so long and seemingly in such an innocent manner that we do not appreciate their full meaning or power.

We awaken naturally every day to the fact that certain things, the existence of which we did not suspect, were at our very feet all the time, although we did not see them, due undoubtedly to the fact that we are too much in the habit of looking along usual directions only, and do not become conscious of those things that may exist very near, although on the outside of our habitual range of vision. This is true of many things that are favorable, as well as of many things that are detrimental; and therefore the subject is not only interesting but decidedly important.

\* \* \*

When we pause in our thought to inquire what may be the greatest obstacle to the progress and welfare of the race, we naturally conclude that we shall have to search among the complex and the complicated factors of life—among factors that are so immense, so weighty and so pronounced that we all are thoroughly aware of their existence—in fact, too well aware of their existence—factors that we may have discussed from all points of view all these years.

This, however, does not happen to be the truth, because we shall find, when we consider the situation thoroughly and carefully, that this greatest obstacle is neither complex nor complicated, but on the contrary is quite simple, as well

as seemingly insignificant. Furthermore, it appears at first sight to be too innocent and too harmless to require a moment of thought from anybody.

However, when we examine this factor more closely, we shall find that it is neither innocent nor harmless, as it is constantly closing the door of progress to millions; and has, in every age, been at work ceaselessly drawing down the shades of thought so as to exclude, from the mind of man, as much of the light of truth as possible.

But the age-long and detrimental work of this innocent appearing offender has been carried on with unusual peculiarity; that is, this offender seems to possess the power, not only to hide itself completely back of its own work, but also the power to close the eyes of the mind in such a way that the mind can neither see the wrong that is being done, nor the wrong-doer. This peculiarity, however, is something that will explain itself perfectly when we learn what this greatest obstacle happens to be.

The majority at first thought will not agree when the statement is made that this seemingly innocent offender is nothing more or less than prejudice; and although numerous arguments may appear, trying to prove that we have captured the "wrong party," nevertheless, we shall find, as we examine the case carefully, that we have indeed found the real culprit—an offender that has possibly transgressed more laws, and caused more waste and misery and ruin in human life than any specimen ever brought into court; and therefore we must deal with the case accordingly.

\* \* \*

The possibility of all human advancement must be based upon the principle of "trying all things and holding fast to that which is good"; but this very thing prejudice will not permit the mind to do; in fact, it is the purpose



of prejudice to use every method possible in preventing the mind from trying anything but that which has been tried already, and fully accepted. With this fact we are fully familiar; and history is full of mistakes and tragedies due directly to this very fact.

When we examine the attitude of prejudice psychologically, we find first, that on account of its tendency, it causes the mind to even feel prejudice towards anything that may try to remove the prejudice; and in that manner, the attitude of prejudice has succeeded in perpetuating itself to a remarkable degree, almost in every mind in existence, and with very little effort.

When an offender has the power to close the eyes of almost everybody to the presence, both of the offense and the offender, we realize that an arrest is quite difficult; and prejudice has been just such an offender all down the ages. That is the reason why it is still at large almost everywhere, exercising its power over the human mind to a degree that is almost unbelievable.

In the first place, we find that prejudice causes the mind to move in a groove; and this, in itself, is a direct obstacle, both to progress and human welfare. If we would advance, or develop ourselves, or enrich life, or make the most of life, or attain or achieve to the greatest possible degree, we must positively get out of the groove. We must come out into the open where we can draw upon all sources for wisdom, power and inspiration.

We know that so long as the mind lives or moves in a groove, the expansion of consciousness, so necessary to advancement, is practically impossible. The same is true of mental growth in general. The mind that lives in a groove will never increase in ability or in capacity, and will never develop along the lines of talent or genius. Furthermore, the mind that lives in a groove, and that closes its eyes, through the influence of prejudice, to everything outside the accepted system of thought, will not be able to investigate or appropriate new thought; and than this, can we think of a greater obstacle to human progress or welfare?

The attitude of prejudice will hold the mind in bondage to present belief, to present conditions, to present habits, to present ways of doing things; and we know full well what an obstacle to human progress this state of affairs has been on every hand, not only in the religious and scientific world, but also in the industrial world. We all are aware of the fact that some of the biggest men in the commercial world are, on account of prejudice, standing in the way of progress and advancement along scores and even hundreds of lines. They have moved along successfully in a certain direction, but refuse, on account of prejudice, to awaken to new opportunities, to investigate new lines, or to change in any way the usual or regular modes of doing things in the world of business or industry. This circumstance, however, is not as serious at present as it was in the preceding generation, and in every generation preceding that, because, in recent years, narrow-mindedness and similar mental attitudes have been literally given a "solar plexus blow" in the business world.

Nevertheless we still find prejudice in all its forms at work everywhere, standing in the way of new laws, new systems, new methods, and the larger outlook upon life and achievement with its many greater possibilities.

We all understand how prejudice tends to prevent the mind from accepting ideas along what may appear to be new lines, unless those ideas appear through certain regular sources—sources that are supposed to be correct and strictly respectable, although frequently the reverse.

We find that ninety-nine per cent among theologians will not accept new ideas in their field of thought unless it comes through the "school" in which they graduated; and such schools usually do not voice new ideas until forced to do so by public opinion. In consequence, prejudice tends to hold religious teachers in the rear when they ought to be in the fore under every circumstance.

We also know that medical men, on account of prejudice, are decidedly opposed to any innovation in their field of



endeavor unless recommended by their own school; and again we realize how slow the established schools are to take up new ideas or advanced methods until forced to do so by public opinion. Thus we have a large army of men who are almost constantly in the rear of the procession who ought to be of the van guard everywhere in the world.

In the field of education, as well as in the fields of economics, sociology, science, and in fact, in almost every field, we find the same condition, more or less—prejudice standing in the way of progress, closing the eyes even of the seemingly elect to ideas that are greater, methods that are better, and inspirations that are higher.

On every hand we observe how prejudice prevents investigation unless such investigation is carried on along certain restricted channels; and when we think of the new ideas, the new methods, the new inventions and the new things in every field of endeavor that have not been born, but that might have been born if investigation had been free and universal everywhere, and on all hands, we realize full well that prejudice is indeed the culprit we have been in search of; and now that we have brought him into court, we must not let him loose under any circumstances.

When we analyze the subject farther, and go more deeply into the mind, we find that prejudice tends invariably to produce mental limitation, restricting the mind to certain modes of thought and action only. But mental limitation is the one thing above all things that we must overcome if we would be free, if we would advance, if we would add to human happiness and welfare, and increase the good and the true on every hand.

Furthermore, if we would develop ourselves along mental and spiritual lines—and millions have such aspirations at the present time, we must transcend mental limitations of all kinds. Therefore, we must place prejudice under our feet, and never, under any circumstances, permit that offender to come in our way in the future; and we have simple and effective methods through which we may become abso-

lutely free from prejudice in all things, and for all time.

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When we examine the subject in a personal manner, and along more practical lines, we shall find that prejudice may close the door before us to the very thing we might want if we were free to see what there was to be seen. In fact, prejudice may be the only thing that is standing between us and those factors, experiences or acquisitions in life that alone can give us what we want in life, or that alone can make our existence what we wish it to be.

In this connection we shall be able to find illustrations almost without number. You may be prejudiced against a certain system of thought, and yet that system of thought may be the one thing alone that can give you emancipation and the greatest good that you seek. You may be prejudiced against certain people, and yet those people, if you would permit yourself to become acquainted with them, might prove to be your very own, the very friends you have been praying for and dreaming about all these years. You may be prejudiced against this, that or the other, in fact, anything that you might mention; and accordingly refuse investigation; and yet those very things against which you are holding your hand, on account of prejudice, may prove to be the very blessings that you are in search of—in fact, the very essentials that you require in order to take the next step in advance, to make real the greater ideals you have in view.

We all are fully familiar with the fact that prejudice tends to keep the human mind in darkness, which in itself, is no insignificant matter; although, regardless of this, the majority still continue to retain prejudice as a "favored pet" of the family; but, in the language of the illumined, "This shall also pass away."

When we turn our attention to the past, and look down upon the ages of human experience, we find that prejudice has continually delayed the consideration of the new, the greater and the better; in fact, whenever new light was on the verge of breaking before hu-



man consciousness, prejudice has stepped into the mind, pulled down the shades, and declared "Wait until tomorrow." This delay has been repeated again and again and again; and we can only imagine what a marvelous civilization we might have had upon this planet in this age, if prejudice had been sent into oblivion 2,000 years ago.

The birthright of man, together with all the greater privileges and possibilities that are in store for us all—all of these things have been denied us, to a greater or lesser degree, usually to a greater degree, because prejudice insisted upon our waiting until some other time before breaking the bounds of the old, and leaping forth into the life and the atmosphere of the new. And among all the wrongs that have been perpetrated against mankind, we can think of nothing greater than this—holding man back from the greatness and glory of the future, and compelling his mind to dwell in the darkness and the imperfections of the past.

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It is not necessary to multiply illustrations, or consider the subject from additional points of view, because we need only think the matter over carefully, to come invariably to the conclusion that prejudice is the greatest obstacle to the progress and the welfare of the race.

Therefore, it must be removed under every circumstance; in fact, it must be eliminated completely from human life, from human thought and from human experience, and relegated to absolute oblivion.

To accomplish this we must open the mind to everything of worth on every hand. We must proceed with invincible determination to investigate everything that may be investigated, or that can, in any way, hold for us new ways of being and doing. We must turn the light of our attention upon all existing systems of thought with a view of finding the good they may contain; and we must proceed in this great work with what we might call sublime friend-

liness. We must train the mind to create an intense desire for the new, for the greater and the better everywhere, and from every source; and so intense should this desire become that it actually becomes a passion in the mental world.

We should consider it one of our greatest privileges to give every new message, not only a just and a fair hearing, but every opportunity to prove itself on the greatest possible scale. Briefly stated, we must reconstruct the mind absolutely, so that instead of tending to follow grooves and systems, and habitual methods, we must fill the mind with an inspiration and a desire to maintain absolute open-mindedness on all sides, upon all occasions and under every circumstance. The result will be that we will not only remove this greatest obstacle, and secure complete emancipation from prejudice, but we will begin to gain practical and invaluable knowledge from every source, having opened the doors and the windows of consciousness to the light from all sides of the vast firmament of reality.

When we consider the wonderful things that are being accomplished even now, upon this planet, in the presence of the fact that mental obstacles and limitations exist to a startling degree everywhere; and considering further the fact that prejudice is holding us all back, more or less, drawing down the shades of the windows of the mind, so that we see only fragments of the light, when we may as well see a hundred times more light—when we consider this, and proceed to imagine what we might accomplish, achieve or attain when we become free from prejudice, and open the mind absolutely to all the light from all sources, words will utterly fail in their power to describe what the race might and will become under such a circumstance. And how the future of human civilization would develop along all lines—this is too great and too wonderful even for the finest mind in the world today to appreciate, even in a partial measure.



# WHAT ALL YOUNG PEOPLE SHOULD KNOW

## I

**W**HEN we consider the subject of attainment and achievement, and this is something in which all young people should be vitally interested, having their entire future before them, we find that back of all attainment and achievement, there is invariably action of some kind. This action may be of the personality, or of the mind, or of the soul, or of any two of these, or all three; but in any case there is real constructive action of a certain nature preceding every accomplishment, whatever that accomplishment may be.

Realizing this fact, we will naturally ask ourselves what line of action, or what kind of action will be the most conducive to the attainment of the object we have in view, or to the securing of the greatest possible results.

We know that this is a question that has been asked almost any number of times, and answered in various ways; but in considering this question, or problem, we have, in the past, overlooked the most important fact connected therewith; and it is this fact with which all young people should be made familiar as soon as possible—it is everything of scientific or practical value connected therewith that all young people should know.

When we analyze action, that is, any constructive or definite mode of action, either of personality, mind or soul, especially action having a definite goal in view, and being furthered with confidence, sincerity and determination, we find that each individual action is invariably composed of two phases, one of which is always in evidence, while the other remains more or less in obscurity, except in minds where the psychology of human life is thoroughly understood.

When we examine these two phases, we find that the one is tangible and the other, in a certain sense, intangible, existing deep down in mentality, or behind

the purely mental or intellectual actions of the mind. In trying to define these two phases of action, we are inclined to speak of the one as intellectual, involving the intellect principally, and the other as psychological; or we may speak of the one as action in general, and the other as the soul of action. But we need not go into details as to definitions, or give special attention to terms, as both of these phases of action are decidedly complex in their nature, and vary considerably in each individual.

However, in our study of these two phases there is one fact that we must constantly bear in mind, and it is this, that the tangible action, or the so-called action itself, may be intensified a hundred per cent or more by combining with that action the psychological phase, or that inner, deeper mode of action that we usually think of as intangible, although realizing full well its vital existence.

To illustrate the relationship existing between these two phases of action, with a view of learning how both phases may be applied successfully, we will suppose that you are a student, having definite lessons to learn every day. In the application of your mind to your studies, you realize that your mind is using, as a rule, merely the intellectual elements of mentality; that is, you proceed, in trying to learn your studies, by using the mind in the usual way, involving attention, intellectual action and memory; and you realize that under most circumstances your capacity to learn is quite limited, and you feel that you require a great deal more time in mastering a certain group of lessons than would be necessary if the mind would apply itself more effectively.

We may consider this illustration in connection with any form of study, whether it be literature, chemistry, astronomy, philosophy or the practical



sciences. The principle will hold in any case; and you know that ninety-nine students out of every hundred employ only the purely intellectual, in its limited phases, when trying to learn their lessons; that is, they use only what we may describe as the outer phase of mental action.

However, we will now suppose that you introduce the psychological phase into every mental action that you employ in trying to learn your lessons. First, you introduce the will with a view of intensifying the activities of all your faculties; and by experimenting you will find that in the study of the ordinary school or college lesson, you can save from ten per cent to one hundred per cent time in learning any lesson, by proceeding with that lesson in an attitude where the will is applied positively for the purpose of increasing the activities of your various faculties.

To illustrate this idea further, you will be able to remember far better whatever you have read or studied if you turn the power of the will upon your memory, trying to will, so to speak, into more brilliant action, this faculty with which you recall or remember.

You may not understand in the beginning how to use your will in this connection; but it is an art that any one can master in a very short time; and you realize at once that the moment you introduce the positive power of the will in connection with your study, you apply something else beside purely intellectual action. You are beginning to make use of a psychological factor—you are beginning to apply a higher and a finer force in your mind—a force that can, from its very nature, give your mental action in general added capacity and power.

In this very connection we might pause to emphasize the fact that if school children were taught, as early as possible, to use the will in connection with their mental faculties as applied in their daily studies, results, from this source alone, would be even more remarkable than the most sanguine would venture in the beginning to expect; and if the same principle were taught to all college students, the results would even

be more remarkable, as such students would, if properly instructed, be able to apply the principle far more effectively than the younger child.

When we understand this fact we realize what a mistake it is to permit the average child simply to drift along, trying to use its intellect as well as it possibly can, without turning on, so to speak, a single one of those deeper and finer powers of the mind, any one of which, if applied, would add remarkably to final results.

To illustrate further, we will suppose that you introduce, in addition to the power of the will, the art of concentration, which in its highest and best application is purely psychological. You may not in the beginning know how to concentrate, although you have frequently made attempts along that line. We will suppose, however, that you have learned how to master this art to at least some degree; and by using concentration in your studies, you are introducing another factor in this higher or finer phase of mental action. The result is, that instead of using the intellect merely in the ordinary way, you are combining with the intellect all the reserve forces of your entire mentality—bringing together, so to speak, all the forces and powers of your mind for the one purpose, aiding your intellect in mastering the lesson at hand.

You realize that you are introducing, through this method, a factor that the average student never dreamed of. Accordingly, you are not merely drifting in your effort to learn your lesson; you are taking positive and constructive hold of your entire mind with a view of focusing the full power of that mind upon the work in hand. You have not simply tried to study out your lesson by calling upon the usual actions of the mind, but you apply, in addition, a finer action, a more subtle action, and in consequence a larger, a greater, a more powerful and a more effective action—that action of the mind that **takes hold** of all your faculties and actually causes those faculties to do better work—and in fact to apply the full force of their capacity where your attention is directed at the time.





We will illustrate still further by supposing you are a musician, and are at the instrument devoting your usual time to the practice of your lesson. You are doing this in the ordinary way, trying to get it, or trying to play in the usual manner. You are not making use of anything special, just trying to learn to play like the average child under the same circumstance, making no effort to take hold of your mind with a view of using your mind more effectively in the mastery of your music lesson. At best, the actions of your mind are largely mechanical, although you may introduce a certain amount of interest and enthusiasm, all of which is important; but generally speaking, you are depending almost exclusively upon the tangible or intellectual phase of mental action.

What is the result? Simply this, that your progress is slow, and more or less wearisome; and the time required to reach the goal you have in view is indeed considerable.

However, we will now take it for granted that you have become a student of psychology, and are no longer depending exclusively upon the purely intellectual, but have begun to introduce the psychological. You realize the fact that music is not merely harmonious sound, but infinitely more. You realize that there is something intangible in music—something transcendental—something that we may well speak of as **soul**. You realize these facts, and therefore instead of simply proceeding with your music lesson in the usual mechanical or intellectual manner, you are trying, not only to recognize the soul of music, but trying to express the **soul of action** in your own mind as you proceed in the practice of your music. Accordingly, you are introducing another element—an element that very few music teachers or students of music have considered in an adequate manner.

You discover instantly that your mental action, while you are practicing your music, has become dual; that is, you have the ordinary external action of the mind involving the usual faculties that are applied in musical study, and in addition you have that **finer action**, the

expression of forces that are above ordinary mental action, and that permeate ordinary mental action just as the soul would permeate the form. Briefly stated, you are now combining soul action with mind action in your study of music. You not only recognize the soul in music, but you are trying to **express your own soul through your practice of music**. And you note instantly that the difference, both in your enjoyment of the music, as well as in your progress in the mastery of your study, is very marked.

To state it differently, you are giving soul to the form of the music that you are trying to produce by expressing your own soul through the technical phase of your playing. We can readily appreciate the fact therefore, that your mind has been quickened remarkably in its appreciation of music, in its understanding of all the elements of music; and furthermore, you will find that you are awakening more and more, from within yourself, the genius of music.

We might enlarge upon this subject extensively, and introduce a number of illustrations, drawing upon experiences with which we all are familiar; but the facts themselves are very simple; and the more we consider those facts, the more convinced we become that here we have something indeed that all young people should know—something of vital importance that everybody should consider who wish to make their future larger and better and more effective, with results of superior value.

We may apply the same principle in the field of art, or in all of the fine arts, individually or collectively, and secure the same results; that is, the art student may proceed in the usual manner to study the principles of art, or he may in addition, introduce the psychological elements. He may not only try to learn, through the use of the intellect, but may try to quicken the intellect through the use of will and concentration, psychologically applied; and he may try to refine the intellect by introducing the expression of his own soul in his study, and in every effort that he may apply in his chosen field. The result will be two-fold. In the first



place, he will learn more quickly, and in the second place he will give that higher or "finer touch" to his work which is, invariably, the mark of a genius.

There are a number of people who can learn to paint well and beautifully, and may be considered fairly good as artists but there are others who not only paint well and beautifully but who introduce something else into their art work and that something else comes invariably through the higher, finer action of the mind that we are trying to define. These people, therefore, do not merely succeed in producing fairly good work, but infinitely more in fact, it is from such people, of such kinds of mind, that the masters are evolved.

We realize that many students, both in art, in music or in any kind of study, employ the highest mode of action, and usually in unconsciously and therefore they secure greater results than those followers without seemingly knowing more about the law of attainment than any one else, that is they do not usually apply the intellectual or the mechanical, but also the psycho-logical and they introduce the soul element, as in other words, all these finer and superior elements that play the stamp of high worth upon each work.

But what a few can accomplish with quality is immeasurably overachieved and accomplished through a study and mastery of the principle involved provided we would give our full attention to the development and expression of the highest phase of action as to do is the purely mechanical or mechanical.

We speak more and more in business, the skilled strong certain lines and it is surely no whim but if we would give just as much time and attention to those higher phases, the manifestation of which characterizes the higher phase as to speak, all mental action we would give would be our skill, and our technique and our mechanical and sub-conscious or artistic, mental would handle and handle and more handling we would have more quality in fact, reach the same heights in one or two pages that would in the

old way require three, five or eight years.

When we enter the practical or commercial world, we shall find the same principle, and in this field we may, through the application of this principle, secure even greater results because the opportunities are so much larger and more numerous. And for illustration we will suppose that you have just entered the business world, equipped with this knowledge that is, you have not only mastered the practical side of your business, but you have also learned how to apply through your mind, those higher or psycho-logical forces. You realize that there is a greater power in your mind than the one that is usually employed in average intellectual expression. Furthermore, you understand the psychology of will, of concentration, of desire, of imagination and of positive mental expression, and you can, through the mastery of those factors, increase both the power and the capacity of your mind a hundred fold, or possibly two hundred fold, thereby combining with your practical genius a higher, greater and more wonderful genius.

To make it differently, you have learned how to turn on more of the power in your mental battery and you use this but you have learned how to have as many of those finer currents that invariably produce greater speed and greater brilliancy in the mental world. You are drawing out in your business career equipped in this manner. You have become thoroughly efficient in the use of your faculties in the ordinary way but you have also become thoroughly efficient in the expression of that finer and more powerful action in the mind—the action which when it produced invariably makes the mind something far more than an average mind. You are receiving your business career equipped in this manner. Can you imagine the advantages that you possess over others who employ only the action of more tangible phases of mental action, or what we usually speak of as intellect or practical knowledge?

(To be continued)



# THE CREATIVE POWER OF THE MIND

A PRACTICAL COURSE OF STUDY IN SELF-EDUCATION ON THE ART OF  
ORIGINAL THOUGHT CREATION AND ITS TECHNIQUE AND METHODS  
THE ART OF MAKING CREATIVE THOUGHT BECOME  
CONCRETE AND PRODUCTIVE

## LESSON NINE

**I**N THIS great study we must always bear in mind the fact that real thinking does not simply consist of mere mental action in all the extreme of the mind is personal but its activity consists in actually producing something new or something original. All real thinking therefore will necessarily be the result of those mental processes that arise from original thinking and original thought creation is always the result of those mental efforts that we express when we are conscious of the real thinking process as herein fully defined.

The value of original thought we all appreciate because we know that original ideas are the only ideas that have any worth whatever in any field of thought or action. We appreciate the fact that whenever a mind has produced an original idea or a superior idea which means the same, that mind has actually gained something definite. That mind has made a positive improvement and has secured something new to offer the world and we know that the world is constantly looking for the new or the better or that which can give us improvement in the world's work. This being true we realize that original thinking is indispensable in every sphere where the individual is endeavoring to improve because we must be original along one or more lines if we want to improve upon that which has been done before.

The personal value of originality is self-evident and can be enlarged upon extensively but the question with us all is how to promote original thought. The answer to this question is found in the art of real thinking and although this art has been analyzed in some ex-

tent in previous lessons still we shall find it profitable to make brief additions in connection with the subject matter of this lesson.

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The statement was made that the I Am, or the I ego produces the light which corresponds to consciousness and that the I ego has the power to direct that light upon any part of the mind or the mental world desired. We find that whenever the light of consciousness is directed in this manner we produce a positive action upon the mental substance or mental material that may exist in that particular part of the mind. The result of this positive force of consciousness upon mental material results in a chemical action mentally speaking and that chemical action is equivalent to a certain extent, that is the action consists of reception power upon the mental plane and is action and a mental conception or mental formation of some kind necessarily follows. This original mental formation becomes a nucleus around which the mind may build more extensively but in its original state this nucleus may be limited to get mental impression or any image or idea in the mental world.

This is the first step in the process of thinking and it is in this stage of the process that we meet with imagination. We find that the imagining faculty takes up this nucleus or the idea or the original mental impression and begins to work with it transforming it, or building it up according to the way imagination works at the time.

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When we examine the function of the imagining faculty we find that its chief purpose is to bring together various im-



pressions, or ideas, or mental conceptions that have previously been formed, and reconstruct this group into some definite or genuine thought. If the imaging faculty is well developed and under perfect control it will exercise a strong, positive and constructive force in this connection, and will have the power to group together a great deal of select material corresponding with the original impression, and thereby succeed in forming an idea or an original thought of decided value; in brief, a brilliant idea, or extraordinary thought may be the result. However, if the imaging faculty is more or less scattered in its efforts, that is, undeveloped and not controlled, the formation that will follow the effort made in this connection by the imaging faculty will not result in anything of importance; and we know in our own experience, as we look back upon our thinking, that a great many mental conceptions or impressions that have come up in the mind in various ways, were not taken hold of in the proper manner by the imaging faculty, and nothing whatever came from them.

In this connection we must remember and realize most thoroughly the great fact that whenever any impression is formed in the mind, either through the direction of the Ego upon material already existing in the mind or through the direction of external experience upon the mind, the imaging faculty must invariably take hold of this new impression in a strong, positive, constructive manner, with a view of building up that impression according to the highest ideals existing at the time, or the possibilities of that impression will be lost.

At other times we have found that when a new impression came into the mind and was taken hold of in the right manner by the imaging faculty in such a manner as to build up this impression by adding select mental material—we have found at such times that this particular impression remained with us for a long time, proving highly valuable in our thought and in our work, and even developed, in the course of time, into a brilliant idea, or a practical plan of special worth. We all have had these ex-

periences, and now we understand them; now we understand why brilliant impressions coming into the mind will sometimes vanish and bring no results whatever, while at other times brilliant impressions will develop and take shape and form in some definite or original thought that we can use in practical life.

The imaging faculty, therefore, must be trained to do this work for us, and we must train ourselves to control imagination so perfectly that the very moment an impression of value arises in the mind, we may direct the imaging faculty at once to build it up and perfect it, to the end that it may become a definite and a positive original thought.

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**To train the imagination** along this line, we should make it a point whenever a new idea or a new thought enters the mental world, to take up the following exercise:

**First**, take note of the new impression with a view of ascertaining its nature, and train it to find in your mental world as many corresponding impressions as it possibly can, or impressions that you feel are more or less related to this new impression. Then will to combine all of those impressions, or rather to cause those kindred impressions to congregate in the presence of the new impression. Proceed further by trying to imagine this aggregation of impressions taking shape and form into a definite idea—an idea involving the most perfect formation of the original impression in the process. When this picture has been formed try to imagine this same formation changing once more, and perfecting itself according to a still higher ideal, that is, if you are able to picture a still higher ideal in connection with the new impression secured. Having accomplished this, it would be a splendid exercise to try to image this last formation of the original thought taking shape and form in a still finer and more brilliant formation; and in fact, this process of improvement upon the original formation, through the exercise of the imagination, may be continued until it has been improved and



perfected or made more brilliant from three or four to even ten times, a possibility that we all possess; and the more we exercise that possibility the greater will become our power to use the imaging faculty in perfecting every new impression of promise that may enter the mind.

**In carrying out the above exercise,** we may not at first succeed in producing anything of value, but the mere effort to direct the imaging faculty, as indicated above, will develop that faculty, and sooner or later, we will be able to take hold of every new impression and make something out of it, that is, whenever a better idea takes shape and form, and the mind will be able to perfect it until it becomes an original idea of genuine and practical value.

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**To illustrate further:** We will suppose that a new impression appears in the mind, born from some of the processes mentioned in previous lessons, and we will suppose that the imagination takes hold of it in the proper manner, perfecting it as far as possible until a genuine idea is built up in the mental world. This new idea, being a new creation in the mind, will attract more or less attention from consciousness, that is, consciousness will begin to take note of the various elements, or qualities, or possibilities involved in this new idea, and in consequence new modes of action as well as new modes of mental creation will be suggested to consciousness, a fact which is of the utmost importance.

We know that whenever a new image comes up in the mental world it will tend to suggest new mental action, new modes of thought, new modes of consciousness, almost immediately; and we are well aware of the fact that it is new lines of mental action, new modes of consciousness, that invariably open the way to the enlargement and development of the mental world as well as of all the faculties and powers existing in the mind of man, conscious and subconscious.

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**The possibility of a new idea suggesting new lines of action to consciousness**

is something that we all have experienced. We know that many a time someone has said something that conveyed to our mind a new impression, and immediately our own minds began to work along new and entirely different lines. We have had the same experience when reading the thoughts of minds that contained more or less the power to suggest the new or the different; and although the ideas conveyed to our mind might not, in every instance, have been new, still they suggested something new to us, and we began the formation of ideas that finally took shape and form in something that was absolutely different, even from the impressions that we gained from the reading in the first place. We realize, therefore, that a new idea coming up in the mind may not only suggest new lines of action that correspond more or less to itself, but may actually suggest lines of action that are entirely different, and that will work out along lines of thought and mental creation that are absolutely new—lines of action that possibly no one in the world has ever developed before. Here then, we discover the possibility of genuine originality; and therefore the more new ideas we can perfect in the field of consciousness the more new lines of action these new ideas may suggest to consciousness; and if we encourage consciousness in its desire to work out these new lines of action, and explore the new mental worlds into which these new lines may lead, we shall not only have some very interesting experiences, but we will actually succeed, sooner or later, in receiving original thoughts that may be worth millions to the world, and also to ourselves. In any case the possibilities involved in this very process are simply extraordinary.

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**To analyze the process further** we shall find that when a new idea comes up in the mind, and the imagination perfects it to some degree, a new line of action will be suggested to consciousness, and in consequence consciousness will direct its search light along the new line. The action of consciousness therefore, will strike out in another direction,



a direction that has been suggested by the image previously formed; and when the light of consciousness begins to act in this new direction, it will begin to work upon the mental material that may exist along these new lines, following its usual process as previously described, and a new mental impression will be the result. This new impression, arising in a field that has never been explored or developed before, will naturally contain rare possibilities for original thought; and if that new impression is developed, original thought of great value may arise in the mind.

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**We always find that an active thinker,** provided he is a constructive thinker, is constantly increasing the capacity of the mind. Such a thinker always has something new to give, wherever he may be; and the reason is that the process described above is more or less at work in his mind, although he may not have taken hold of it in a positive or scientific manner thus far, due to the fact that he may not be familiar with the psychological side of the mental world. However, he is applying the laws involved to some extent, and is securing results in proportion. Among these results, we find brilliant ideas and constant growth of mind to be permanent, because we well realize that if every new idea has the power to suggest new lines of action in consciousness, and we take hold of these new lines, working them out as far as possible, we shall constantly add new domains to the mental world. We will also arouse new energies and new forces, and actually bring into action new faculties, new powers and new possibilities. It is evident, therefore, that the constant growth of the mind must follow; and all such growth will evolve more or less the development of the superior, both in thought, intellect and consciousness.

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**When we examine this process** more fully we shall find a remarkable possibility arising in connection with the further development of our talents; that is, the imaging faculty may take up the image of any talent or faculty and cause that image to become far superior to

the talent itself, that is, as far as the talent has been developed to the present time; and according to an important law, we know that whenever any part of the mind is imaged in a superior form, the creative energies of the mind will proceed to reproduce the talent in the likeness of the superior form that has been imaged. In other words, create a superior mental picture of any talent you now possess, and the creative energies will rebuild that talent in the exact likeness of the superior picture that was formed. True, much time and endeavor will be necessary to carry out this possibility, but we realize that it is immense to say the least. We can not give too much attention, therefore, to the training of the imagination, to the end that it may be able to carry out more and more these extraordinary powers and possibilities, because every effort that is made in this direction will lead to the enlargement of the mind and the development of original thought creation.

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**In this connection** a question may arise as to how the Ego is related to the various planes of consciousness, and also how the great central Ego in man functions through the various phases of the mind. To answer this question we must remember that the Ego, or the I Am, is the highest principle in man, and is perfect in itself, containing within itself all the possibilities that can, or will, at any time be worked out through the human entity. This supreme or central Ego acts through the various phases of mind, sending forth consciousness down through the different principles in man, and thereby gives expression through every thought of the human entity according to the power of that particular part to receive or transmit the nature of the conscious action itself. To state it differently, the light of consciousness, when acting upon any part of the mind, will personify itself in a sense in that particular part. If we are more concerned with the physical life than with any other part of life, consciousness will personify itself to some extent in physical existence; and this is necessary as long as we have certain definite objects



to work out through this form of existence; that is, the conscious Ego will express itself through the physical personality and will, in a certain sense, build up a personal ego; but this personal ego is not the real Ego, it is simply a temporary formation resulting from the activities of consciousness in the physical personality.

To state it differently, the personal ego is the higher point of action, so to speak, of consciousness—or the climax of activity resulting from consciousness coming forth in this positive manner into the personality.

Realizing this fact, we find that it is only a small fragment of consciousness that will necessarily be engaged down here upon the personal side, but the fragment is personified into what we may call the personal ego. In metaphysical language we sometimes call the personal ego the lesser self, and the Real Ego the higher self, which in a certain sense is true; that is, the personal ego in its world, with its thoughts, its fields of action, its desires, and so on, are spoken of as the lesser self, or outer self, all of them pertaining to the activities of the personal man. The higher self, however, is the real I Am, and it is a fragment of consciousness proceeding from the higher self, entering into personal existence, that has given in the first place cause or origin to the personal ego.

When we understand this fact we realize how the personal ego can make a number of mistakes in feeling its way, so to speak, since it is dependent upon a sort of borrowed intelligence, and at best, works simply with a fragment of the real light of consciousness. We also understand, through this analysis, how the personal ego can be limited and is imperfect in many ways, while the real I Am can be limitless, perfect, divine, supreme, in the human domain.

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To analyze still further, we may state that there is only one ray of this higher consciousness that comes down into personal life; or we may state that the great I Am in you, the real you, is sending one ray of light down into personal existence with certain definite in-

structions with regard to the working out of the problems of life as they exist upon the personal plane. As these instructions are followed, and as the personal ego succeeds in working out his personal problems, we will experience a steady process of growth in our personal consciousness, or in that phase of life that we speak of as the outer life. In other words, if we define the personal ego as the outer point of action of the one ray of consciousness, that has come down into personal life, we all understand that as growth and development upon the personal side of life continues, this point of action will steadily rise in the scale of action, and will gain possession of more and more of the light of consciousness, the higher it rises in the scale. Then development will proceed more rapidly, and upon a larger scale, and the personal ego will draw nearer and nearer to its source, the Supreme Ego, and may even, at times, soar to the sublime heights, so to speak, and actually feel absolute oneness with the Supreme Ego. In the beginning, however, the personal ego seemed separated from the higher Ego, and was totally unconscious of the existence of anything higher than its own point of action. But that experience is always temporary, and sooner or later the personal ego, following out its natural inclinations—inclinations that were received with the original expression of consciousness into personal life—the personal ego will begin to work out the development of life and thought in the outer field, and will gradually begin to rise in the scale, thereby gaining more and more light from the original Source, until the objective mind may become literally flooded with the influx of increased life from the sublime Source. This experience will be followed with still further ascension until the personal ego is literally absorbed in the real Ego; then we have what we call the master state, because at that stage of development the personal life has become so perfect that it may be controlled and directed absolutely by the real Ego; in other words, personal existence has become sufficiently refined and developed to become the abiding place of the real Ego. Or, in



other words, the personality has become a free instrument to give full and free expression to all the life, wisdom and power that the real Ego can express upon this plane of existence.

We understand, therefore, that this relationship existing between the real Ego and the personal ego involves some very deep metaphysical study, and it will prove highly interesting for us all to enter more and more deeply into that study; but for all practical purposes at the present time, we should give most of our attention to the models employed by the light of consciousness in acting upon the material of the mind, thereby

creating new impressions, which may in turn suggest to consciousness the possibility of scores and scores of other impressions; and as these methods are followed out, the majority of the new impressions may result in thoughts of actual and definite originality—the one great object we have in view. But, under every circumstance, we must look well to the imaging faculty, because, whether or not a new impression is to prove of value, depends upon how well the imagining faculty takes hold of it and perfects it according to our highest ideal of mental brilliancy and superiority in life and action.

### SPECIAL EXERCISE

**First:** Picture in your imagination the vast field of your own consciousness extending into the limitless in every direction.

**Second:** Hold this picture before your attention for several moments, impressing upon your mind as deeply as possible the marvelousness of this vast conscious field.

**Third:** Turn your attention to the Central Ego, the I Am, realizing that this Central Ego, which is the real you, can extend mental action through the field of consciousness in any direction, and for any distance imaginable.

**Fourth:** With this thought and picture in mind, select a certain mental action with which you may be familiar, and proceed to extend that mental action as far as you can through the vast field of consciousness, using the imagination extensively in picturing the extension of this action as far as your imagination can go.

**Fifth:** When you have extended this mental action as far as your imagination can go, try to produce a definite mental impression at the end of this extended action, and try to build up an original thought at that point, or an idea that will contain the elements or conditions that you have discovered at the point of this new impression.

**Sixth:** Hold attention upon that new

idea for a few moments, with a view of familiarizing your mind with that particular new domain, and try, as far as possible, to establish that new domain as a permanent part of your mental world.

**Seventh:** This exercise may be taken at any time during a period of ten or fifteen minutes, and may be resumed later in the day, or the following day, when the same process should be carried out, only consciousness should be extended in an entirely different direction.

Continue every day to send out new mental actions in different directions in the field of consciousness until mental action has been extended through that field as far as possible and in every direction. It is an exercise, therefore, that has unbounded value and should be carried out thoroughly every day for an indefinite period, or until the power of originality has been developed to the largest degree possible, a goal that we all have in view, and a goal that we all can realize.

**The result of the above exercise** will be, first, the expansion of consciousness; second, the enlargement of the mind; third, the cultivation of imagination; fourth, the mastery of the mental process; and fifth, the creation of original thought in an entirely different direction.

(To be continued)



# THE SPIRITUAL SIGNIFICANCE OF EASTER

## I

THE festival of Easter, contrary to the belief of the majority, is a very ancient festival, having its origin in the remotest antiquity of human existence upon this planet; and like so many festivals, customs, events and seasons of this kind, has an internal as well as an external significance. The truth is that whenever we consider any human experience, or any special event in the life of the race, we find that the external side has a correspondent in the within, and that the interior side invariably produces a corresponding expression in the without.

This is true of symbolism as well as of human experience, and the more carefully we study all phases of life and all representations of the various stages in the advancement of life, the more clearly we understand the meaning of the great statement, "As above, so below; and as within, so without."

When we consider the external significance of Easter, we discover immediately that its origin can be traced to the resurrection of nature in the spring time. At this period the flowers are coming forth again; the leaves are once more making their appearance; the life of nature in all its phases is rising again, rising from the seemingly dead and unproductive season preceding.

Easter, therefore, considered externally, is intimately related to the joy and the glory of spring time, and symbolizes a wonderful

resurrection, that we behold with delight, throughout the vast and inspiring domains of nature in the springtime of every year.

It is quite natural, therefore, that the human family should create a festival at the beginning of this season; but when this resurrection in nature was recognized sufficiently to be made a yearly festival, we do not know. It is as ancient as history, and may have come into being centuries and ages previous to known history.

However, the exact time of its origin is not important; but it is important that we understand its external significance, and appreciate that feeling and admiration in the mind of mankind that caused Easter time to be made a festival—a period of great rejoicing that nature had once more risen from the dead, and come forth in all its glory into life.

There is possibly nothing in the external world that is more inspiring to the soul, and that tends more to enlighten the mind and stimulate the joy of every living creature than that of the resurrection of nature in the spring time. This resurrection has inspired many a poem, and many a song, possibly the best that have appeared; and has, again and again, lifted the soul in every individual appearing upon this planet.

That this resurrection in nature should suggest to the mind another resurrection—a higher and a finer



something in the soul of man and in the soul of nature—something that possibly could not be described but that seemed to indicate a higher and a deeper meaning—an event that contained within itself revelations beyond revelations of higher truth, we can fully appreciate.

This external resurrection in nature is, in a certain sense, also interior, because the inner life and the hidden possibilities of nature are coming forth again to express themselves in the visible; however, this interior aspect is not its only important correspondent.

There is another correspondent, a much higher and a far more interior event, a purely spiritual Easter, also appearing in the spring time of nature, but in the spring time of life, or what may be more appropriately termed the spring time of the soul.

To illustrate the full significance of this higher and more wonderful Easter, we must begin by realizing the fact that when we first come forth into life, or into manifestation, we pass through a stage that is largely material. We live almost entirely for the body, and our efforts are devoted almost exclusively to the providing of external needs, or of satisfying the senses and sensations of personal existence.

This period of life, when the physical occupies the greater part of our attention, may be likened, in a certain sense, to the winter time, as it is, in the main, unproductive. The wonderful possibilities of life are asleep, hidden; so to speak, under the "snow," waiting for the coming of the spring

time of the soul when the great eternal sun shall arise higher in the heavens, bringing its warmth and productive power, making possible the great awakening of the inner mind of man and his higher and finer spiritual nature.

We discover herein symbolism of the most interesting type, and beautiful beyond description; and we can readily understand how nature, in her experience has a correspondent in the experience of the human entity. What is taking place in nature during the winter time also takes place in the life of the individual during that period of existence that is purely physical, and therefore almost entirely unproductive, the rich seeds of mind and thought being asleep, and the tremendous forces of mind and soul at rest, or lying dormant, waiting for the Great Spring Time with its wonderful spiritual awakening.

How long each individual will remain in the purely material or physical mode of life is something that no law will determine, as this is a matter that depends entirely upon the wishes of the individual. There may be a great many individuals who may for centuries remain in a purely material state of consciousness whether they manifest in the body or manifest in some other form elsewhere. They are living in the winter time of life, and are practically unproductive.

This period, however, of unproductiveness has its value, otherwise it would not be a part of human experience. It is largely a period of preparation, preparing certain phases of manifested life for the great awakening from within, and



therefore must be looked upon as very good. But it is a period that may be brief if we wish it so to be; and accordingly there are many individuals who, after remaining but a short time in purely material consciousness, pass from that consciousness into the consciousness of the spring time, the great awakening, when those possibilities of life that have been dormant in the within begin to come forth into actual manifestation. It is the inner life, rising out of the grave of materiality, so to speak, rising out of what seemingly, was mental and spiritual death, into real mental and spiritual life; and furthermore, gaining power over all the wants, desires and feelings of the body, mastering the physical, overcoming the "grave," transcending the material, and finally ascending into the heavens of pure spiritual consciousness—going to the Father in the true spiritual sense, to be with God, and in truth, to become the Son of God.

This experience, however, and wonderful attainment, may and does take place while we are still in physical form, because it is not necessary to take our departure from this planet in order to go to the Father, or to ascend into the heavens of spiritual consciousness, or to become one with God and reign eternally as a Son of God. All of these wonderful dreams are possibilities that we may enter into here and now, in our present state of existence.

When the soul, after passing through the unproductive period of purely material manifestation, enters the spring time of life and begins to rise into the conscious-

ness of spiritual truth, we discover, in every mode and manner, that the real flowers of life are beginning to bloom—we see in character and in mentality, and even in personality, the coming forth of the human roses and the spiritual lilies, and in fact, the growth of every seed that has remained from the beginning in the wonderful garden of life.

To a very large number this resurrection of the soul from materiality into spirituality takes place in such a wonderful manner, accompanied with expressions and modes of development that are both so inspiring and beautiful, that it is impossible to give adequate description, or in any way define in detail the elements of that great event; but we know the meaning of it all—the soul is rising from the grave of materiality into the heavens of spiritual consciousness. And it is this resurrection that we should hold sacred upon every Easter day.

In our own experience we understand perfectly the full meaning of this great event. We remember when we first began to transcend the limitations of physical existence, how we became conscious of a great change taking place, both in our mental life and in our spiritual life, manifesting in many ways in physical existence. We could observe in many places, in the garden of the mind, where flowers were beginning to bloom, flowers of character, lilies of purity and roses of kindness and loveliness and sympathy. And having observed these things, we readily understand the relationship existing between the resurrection in nature and the resurrection in human



life, and also the resurrection of the Christ. All of these correspond wonderfully, and naturally so, because the universe is one, and the great divine law manifests through everything.

We realize, therefore, that the resurrection of the soul, or the resurrection of the spiritual life, is indicated by the coming forth into expression of all that is inherent in the great within of human consciousness. And it is indeed the spring time of human experience with all its joys and delights, with its many pleasing surprises and with inspirations without number on every hand.

To pass from material consciousness into the consciousness of the larger, finer life, from unproductiveness into that state of expression where everything that is rich and beautiful within is making its appearance in outer experience—there are few things indeed that can give greater delight than this to the soul. And we all can remember the supreme joy we realized when we entered the spring time of our own spiritual development—when all things became new, and when the glory of life was spread out before us like the luxury and richness of pastures green.

When we examine the relationship existing between nature and the human soul with regard to the resurrection, we find that the resurrection in nature is only temporary, and re-appears every year; and furthermore, is but a mere fragment compared with the great eternal process forever and forever unfolding itself in the soul; but, regardless of this, the comparison is

both interesting and beautiful, and is real in every form and manner.

Analyzing further the resurrection of the soul from material consciousness into spiritual consciousness, we find with great pleasure that a very large portion of the human race is at the present time approaching the real spiritual Easter. True, there have been occasional individuals in the past that have passed through this great experience again and again, and are passing through this great experience repeatedly on higher and higher planes of consciousness and development; but the great majority of the human family upon this planet are just beginning to awaken to real spirituality, and are therefore, just entering upon the spring time of life. It is a time, therefore, when the real Easter should not only become more sacred to our understanding, but should occupy more and more of our sincere attention.

That this is true, we all know full well, because the evidence of spiritual awakening is very marked on every hand; and every day we meet individuals where the lilies and the roses and the other flowers in the wonderful garden of life are making their appearance. The real resurrection has begun to take place in the lives of these people, and they are rising higher and higher into the heavens of pure illumined consciousness.

Those who are familiar with the signs of the times, and who have eyes to see, realize that the spiritual age has just begun, that the spring time of the human family upon this planet is now at hand. Mankind, for ages and ages, has in



the main continued in materiality and lived in the cold unproductive period of winter time. Now the snow in most places has melted away, and the flowers are beginning to come forth, although the ground in many places is, as yet, cold and damp and soggy. However, the great eternal sun of spiritual wisdom is rising in the sky, because the new age is at hand, and the entire human family will, from this time on, take a wonderful step in advance.

The spiritual significance of Easter, therefore, refers fundamentally to the resurrection of the soul; and the more clearly we discern the elements and possibilities of this experience, the more wonderful and more extensive becomes our study, our research and our interest into this phase of human life and development.

We must remember, however, that this resurrection is not an event that will come of itself at a certain time to every individual, or that will have to be deferred under any circumstance. Spiritual giants in every age have appeared, rising to the supreme rights of transcendent attainment, regardless of the fact that the multitudes are still living in the winter time of existence; and although the larger part of the race at the present time is gradually awakening to the higher and the greater possibilities of existence, nevertheless, no individual need wait for this spiritual process that is going on all over the world, but may arise speedily and attain wonderfully, even in the shortest period of time.

In the scientific world we are learning more and more how to

produce greater results in less time—a principle that is being applied successfully everywhere in nature, so that growth may be pushed forward, so to speak, and ten steps taken in one—processes that will be developed still further in the future.

However, we may apply the same principles to the mental and the spiritual. We need not move slowly with the mass, and should not. We should arise to the highest state in glory, attainment and illumination this very day, because by so doing, we not only exercise our personal privilege; that is, our freedom to make of our life what we wish it to be, and as much as we wish it to be, but in addition, we become inspirations to thousands and thousands.

We know that in the past nearly every individual has permitted this process of awakening to come in its own way, according to promptings from without and occasional promptings from within; and therefore has not given real attention to what we know to be the greatest event in human experience—the rising of the soul.

In this age, however, we are trying to discern the underlying laws and principles. We realize that as it is the destiny of the soul, and the purpose of life, to come forth as quickly as possible into the spring time of existence, and bring forth all that is beautiful, wonderful and ideal in mind or soul. We should not tarry, therefore, but use every method we can secure to speed the great day. We should eliminate mistakes and shortcomings, and should no longer place obstacles in our own way, nor in



the way of others, something that we have been doing constantly. On the contrary, we should apply the higher understanding of truth, and follow the most perfect light we can possibly secure in connection with this great and valued experience.

Accordingly, we shall find room here for much study, much contemplation, deep and extensive research, because we all desire the great awakening; and it cannot come too soon, because when it does come to us all upon this planet, it will mean that the richness and beauty of life "will cover the earth as the waters cover the sea."

When we examine the principle of resurrection, we find that there are three distinct modes of resurrection, which is also significant, knowing as we do, that everything that is great and wonderful in life

appears in a trinity, or in a three-fold mode of expression. The first and simplest mode of resurrection is that of nature, seemingly simple, and yet wonderful, beautiful and inspiring. The second is the resurrection of the soul, the rising of the soul from material consciousness into spiritual consciousness, a process that takes place in every individual soul, and is repeated, again and again, innumerable times as the soul ascends in development, or as the soul rises again from every stage in its attainment to a still higher and greater state of life, being and realization. The third is the resurrection of the Christ, which is the greatest and the most wonderful of the three, although they are all wonderful; and when perfectly understood, are inspiring beyond the power of the finest language that the mind of man could ever express.

(To be concluded)

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*THE power of your prayer depends largely upon the greatness of your soul. And every soul may become great through real awakening, and by keeping the eye single, in faith, upon the wonders and marvels of the sublime.*



# THE CHRIST HEALING

## IV

**T**HE spirit of faith, whenever entered into in reality, and in truth, invariably opens the way for consciousness to touch the spiritual realm within; and whenever consciousness touches any quality, or power, within the spiritual realm, we find that that quality or power begins to express itself in outer life.

This is a law that is invariably true, and never fails, whatever the condition may be; and we should always remember that whenever consciousness touches any phase of the within, the door has been opened, so to speak, for the riches and powers of the within to flow out into consciousness, and through consciousness until the personality is reached and filled.

The secret therefore of gaining possession of any quality or power from within, is to become conscious of that quality, or power, because consciousness is invariably the channel through which all things from within come forth into the without. This is true of light and wisdom and higher understanding, and of all the elements of the spiritual state of being. All of these may come forth into practical life and become realities in the outer life, provided we become conscious of them; and therefore, we may, by becoming conscious of any ideal, cause that ideal to manifest in the real.

When we analyze this theme according to another statement made frequently, that is, "That faith goes out upon the seeming void and finds the solid rock," and also, "That faith is the evidence of things not seen," we soon realize why faith is actual evidence, and also why it finds the solid rock. In the same connection we find why faith is the substance of things hoped for, because under every circumstance faith enters into the great and marvelous within and finds the the substance of everything, the truth of everything, and all that is substantial and permanent in everything.

The statement is frequently made that faith enters the spirit of things, or, into the real of life, and here we must remember that these things that appear in manifestation are simply manifestations and do not in themselves constitute reality. The truth is that everything appearing in the external is simply a manifestation of something that is real in the within.

To illustrate: The soul is the real, while the manifestation appearing in mind or body is simply a partial or incomplete expression of what actually is contained in the soul. But, this incomplete expression will not always remain incomplete, for the truth is that when we all become fully developed upon this planet, or in this sphere, we will manifest in the personality all the marvels and all the perfections that now exist in the soul; and here it is well to remember that we shall not have reached a state of perfect development in this sphere until everything that can be expressed from the soul in this sphere has become manifested in the personality.

We find in analyzing our personalities with respect to expression from within that we all differ in many respects. In some personalities the beautiful finds expression first, while in those same personalities higher wisdom and talent may not be developed to any extent. In other personalities the beautiful may have formed but an incomplete expression, while power, genius, marvelous capacity and similar elements have found remarkable expression. We realize, therefore, that we all vary in this respect; some of us expressing a certain quality in the personality, while others are giving expression to different forms of life, thought or development; but they all come from the same source; they are all manifestations of the same wonderful life within, and therefore, if we continue to apply the great law of soul expression we all shall finally manifest in the outer life all that is beautiful or marvelous in the great interior life.



But to this end, faith is indispensable, because it is faith alone that can enter into that deeper state of life through which we may become conscious of the within; and we must become conscious of the within and all the phases and elements of the within before the qualities and powers of the within can find expression in the without.

In this connection we find a problem that is more or less perplexing; that is, when we meet people who seem to be perfectly formed in personality we sometimes find that these people are not as perfect, or as strong, in character or in mentality. We wonder, accordingly, why a soul who is manifesting the beautiful to such a marked degree in the personality should not also manifest the beautiful in mind and character as well; and we also wonder why such people are not as strong in the intellect as they appear to be in personal expression. But, here we must remember that physical perfection, or that element of the beautiful that finds expression in the body is a distinct expression as compared with that element of the beautiful that manifests in the mind. We must also remember that a brilliant intellect is one form of expression while a fascinating personality is quite another form of expression; and therefore any individual may have the one and not the other; but our goal is to enter so perfectly into the consciousness of the soul life that we may express in the personality everything that is beautiful, or wonderful, or powerful in the soul, to the end that we may become as wonderful, and perfect in personality as we now are inherently in the soul.

There are many who are trying their utmost to express more and more of the soul life in character, in mind and in personality; and not a few are succeeding remarkably, gaining ground in many ways, sometimes in the building of mind, sometimes in the building of character, sometimes in the building of personal quality; but all of these things come in their natural order, and we can not always say whether a changed personality shall come first, or a

changed mentality, although this we do know, that if we continue to further the full expression of the soul, through faith and deep spiritual consciousness, one quality after another from the within will manifest in the personality, or in the mentality, making life along many lines richer and more perfect and more beautiful; and we realize that as this wonderful process is taking place the entire system will gain in power, in health, in quality, and in capacity, both for work and for enjoyment. There may be weak places here and there in the human system, but as we continue to increase soul expression, every weak place, or imperfect condition in life, is destined to disappear. We know that when the full light finally comes forth into every atom of the entire system there can be dark places no more.

We can readily understand that if this mode of spiritual growth were continued according to our highest and best understanding, we would in time eliminate every ailment that might exist in the body, or in the mind. We know full well that if this great spiritual current can be expressed in all its fullness and power, which frequently happens in the life of many, the cause of every adverse condition will naturally disappear, and nature will be given the privilege to recreate mind and body according to an ever-ascending ideal. There is no greater healing power, therefore, than the power of spiritual power; that is, causing the life, the harmony, the light and the power of the soul to find greater and fuller expression from on high; but again, faith is the great secret, and we know that inasmuch as faith invariably enters into the spirit of things, it always finds the real, the substantial, the true, the larger, the richer, and the more wonderful.

Faith invariably opens the way; and although, to objective sense, the spiritual life may seem to be void, still faith can enter into that void and find that it is indeed a marvelous world of reality, substantial in every way, containing everything we ever dreamed of, and a million times more. Faith finds there the solid rock of the Life Eternal, the



evidence of things not seen, and thereby discerns the vastness and the richness of the unseen world and the spiritual world.

Faith also finds the substance of everything that we had hoped for, because the substance, or the reality of every hope may be found in the spiritual world. Here we should remember that nothing is hopeless, because the power of the spirit can make all things come true; and faith opens the way for the human mind to gain possession of that wonderful power. We can understand perfectly, therefore, why Jesus emphasized the power of faith as being the power that made everybody whole, and also why it is necessary for all to have faith in order that they may be healed, or that they may secure complete emancipation. We know that we may help each other temporarily under almost any circumstance, but if we have not become conscious of that higher spiritual power within us—that power that alone can give complete emancipation—we have gained nothing permanently; therefore, it is not sufficient simply to secure help from others whenever we find ourselves in difficulties. We may enter into those difficulties again and again and continue to need help again and again unless we learn to draw, so to speak, upon the higher power within. This power when in expression can give absolute freedom, and can continue to increase the value, the richness, and the power of life, and the worth and the power of every quality in life for an indefinite period. We shall find, therefore, as soon as we have entered into the spirit of faith, and have entered into the wonder world within, that we have taken a remarkable step forward—towards the permanent realization of all things that body, mind or soul may desire.

In our study of faith we shall also find that it is the spirit of faith that opens the way for consciousness to realize the absolutely spiritual, or what we may call the life of the absolute. We know that we can enter more and more into the consciousness of the absolute, and we know that that which is absolute always is what it now is, and

always will be all that it can be; and it can be everything. So, therefore, in the consciousness of the absolute it is impossible to add anything, inasmuch as everything always existed in the absolute; but we realize the value of this consciousness because we understand that if we are to increase the value and the power of life, we must draw nearer and nearer to the consciousness of that something that does constitute absolute life. In brief, we must go to the Great Source, otherwise our supply will not continue to be unlimited.

We sometimes conceive, or try to conceive, of the Infinite Life as being absolute, and also of the higher spiritual life as being absolute; and it is most excellent training for the mind to think on these things at frequent intervals, and also to try and direct the mind to grow more and more into the consciousness of the absolute, because in this manner we realize that there is a life, a world, or a state of being, which is in itself the very essence of all things, and that nothing can exist in that state of being except that which is absolutely perfect and true. It is in the absolute world where we find that all is good. It is in that world that we realize that we are divine in the highest, and the most wonderful significance of the term; and to live even for a moment, in the consciousness of the absolute, would mean that we would, during that wonderful moment, realize freedom and emancipation not only from every condition, but from every limitation; and we would at the same time realize that we were in the possession of every element, every power, every form of wisdom, and in fact, everything that we could possibly think of as pertaining to the life of the Infinite or the Universal.

We all have enjoyed moments of this kind, but these are moments that can not be described. We do, however, realize the truth of the absolute whenever we are in that wonderful state; and we should realize the truth of the absolute almost constantly because we are always in contact with it, for the truth is that the absolute state is the highest state of being in us, and in everybody, and in every entity in the universe.



Consciousness, therefore, can touch this lofty realm at any time, and upon rare moments arise to the very pinnacle of the great temple of the soul; but again, faith, real faith, is the secret.

The value of absolute consciousness if entered into perfectly, even for a moment, is most evident, because that moment would completely transform your entire system. The transformation might not continue for all time, but it would so transform your system that everything that was wrong in your system would be made right instantaneously. The reason why is this, that during your consciousness of the absolute you would be conscious of that which is eternally right; and that which is eternally right contains the power of right to such a marvelous degree that nothing can disturb the rightness, or harmony, or order of that power.

It is evident, therefore, when you en-

ter a state of being that is so absolutely right, that nothing in the universe can disturb that rightness—a state that is so powerful that it can overcome all wrong the very moment you come in contact with its power. Thus we realize what it means to touch the absolute, or function in the absolute realm of conscious existence. And once more we must emphasize the great truth that it is our highest spiritual faith that constitutes the secret pathway to this wonderful realm; but our faith must be of the spirit. Faith that simply believes will not avail. We must have faith that is illumined with the light of the truth, the faith that **knows** because it lives perpetually in the Great White Light.

This is the faith we all seek; and this is the faith that can open the way to all that is lofty, all that is wonderful, all that is beautiful, all that is perfect, all that is marvelous, and all that is true in the wonderful spiritual realm.

(To be continued)

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**A**NY system of thought or worship that makes you feel that you are mentally or spiritually dependent upon some "authority" or power outside of, or separate from, yourself will limit your mental freedom, decrease the power of your will, prevent you from becoming your best, and almost entirely close the way to higher spiritual development.



# THE INFINITELY BEAUTIFUL

## II

**I**F WE would know God, we shall find Him in the kingdom of the beautiful; and the higher we ascend into that world that is infinitely beautiful, the more perfectly we shall know the Supreme, until all the power, majesty and glory of the Infinite shall be fully revealed. And this must needs be so, for can we conceive of the full and glorious manifestation of God as being otherwise than infinitely beautiful? The truth must be, that where God is, or where God manifests Himself, there everything must be altogether lovely. Therefore, it must be in the most perfect forms of divine loveliness, and in the highest states of the beautiful, that God may be known as He is. And this the soul knows to be true. We need not appeal to reason or analogy. The soul knows that it is in the glory of the infinitely beautiful that the countenance of the Most High forever does shine as the sun. This every soul may know, whenever it takes wings, and mounts upon the silvery clouds of empyrean heights. And every soul has taken wings during many a rare and exalted moment.

✠ We all have prayed for the church universal, where all souls could meet, in unison, in the name of the Most High, and consecrate their life and their destiny to the highest. And we have found it; for in the realms of the infinitely

beautiful all souls can meet as one, and in perfect harmony worship in the light of the highest truth. In that lofty realm, all souls can know God; all souls can see the truth; and all souls can understand the sublime significance of life and its endless ascension. All souls can enter the sacred temple of the beautiful. All souls can understand the language of the beautiful. All souls can appreciate the lofty meaning of the beautiful. And all souls can receive the truth when uttered through the voice of the beautiful.

May our prayer forever be, that we shall ever behold the light and glory of the infinitely beautiful; and that we shall ever live in the most perfect harmony with the highest spirit of the beautiful, so that we may, at any time, enter the shining glory of its numberless mansions on high. It is always a rare privilege to be where we may behold and appreciate the beautiful, wherever the spirit of the beautiful may manifest in life. But what could be a greater privilege, than to be where we can behold and appreciate that which is *infinitely* beautiful? May our prayer forever be that this privilege may be ours to enjoy, every conscious moment, henceforth, through all eternity. Such a prayer would indeed be the highest, and the most sacred. And how it would please the Most High to have the privi-



lege to answer such a prayer for every soul in all the world.

When we think of the realms of the infinitely beautiful, and try to enter consciously into the spirit and loveliness of that exalted state, we feel within ourselves a wonderful awakening. All that is tender, refined, kindly, pure, noble, lofty and divinely fair, begins to come forth into every part of life and being; and we feel as if we are passing through a complete state of transformation, changing our nature through and through, more and more, into the likeness of that lofty ideal that we have seen in the world of the beautiful. All the elements within us seem to come forth into a new state of more refined and more perfect being; and we feel, most deeply, that we are entering a new life and a new world. We are rising out of the imperfect in all its states and conditions, and we are beginning to realize the freedom of higher and better things. We know that we are passing into the realization of a high and a wonderful truth, and we are beginning to understand the meaning of that divinely uttered statement, "Ye shall know the truth, and the truth shall make you free." We are beginning to know the truth—the highest truth—and we feel the coming of perfect freedom. Former things are passing away, and the new order, created in the likeness of the infinitely beautiful, is making ready to welcome us all.

When we consider that wonderful statement, "Ye shall know the truth, and the truth shall make you free," we find three most important elements, upon which to

direct our highest and most lucid attention. The first is truth itself, and the real meaning of truth. The second is the knowing of truth, and what it might mean to virtually and absolutely know the truth. The third is freedom, and that it means to enter into the conscious realization of freedom. In brief, what is truth; what does it mean to know the truth; and what does it mean to be free. These things we must know and understand; and when we do, then shall come into our world, the life of the high and the beautiful.

When we speak of freedom, and that freedom that comes through the knowing of the truth, we must of necessity refer to absolute freedom. But absolute freedom can not possibly come through the realization of lesser degrees of truth; such freedom can come only through the realization of the highest truth; and therefore it is the highest truth we must seek to know if we would, indeed, be free. And to know the highest truth, we must enter that realm where the highest truth is found in perfect manifestation; and that realm we know to be the realm of the infinitely beautiful. It could not be a lesser realm; it could not be some other realm. The manifestation of the highest will always take form or expression through the realm of the highest; and we can not conceive of a realm as being higher than that realm in which we find the highest to be infinitely beautiful.

To know the highest truth, we must be conscious of the highest truth. The highest truth is the most sublime of the beautiful. And even the most sublime of the beautiful has been



of this wonderful state many and many a time. When we remember the peace, the ecstasy and the pure delight of our lofty moments, these things become perfectly clear. At those rare and beautiful moments we knew that we had found the highest truth, because we realized that we were in a higher world where we might have everything that the soul could need or desire. And it is the highest truth alone that can give everything the soul may wish for. It is most evident, therefore, that we are most truly in the consciousness of the highest truth, whenever the soul takes wings and we find ourselves upon the silvery clouds of empyrean heights.

The truth shall make you free; and freedom comes through the knowing of truth, because to know the truth is to enter into the higher and the more beautiful life of the truth. The realization of freedom is ever-ascending realization—a perpetual ascension of the soul into those higher and better things that the life beautiful holds in store. That soul is free that is ever rising into the conscious realization of a greater measure of the highest truth; and the perfect manifestation of the highest truth we invariably meet in the realms of the infinitely beautiful. It is those sublime and lofty realms, therefore, that must ever be our goal if we wish to be free. And it is upon those wonderful realms that we can be single if we wish to know the highest truth.

Conditions may be in such a way that freedom must come when the soul takes wings and is not be in bondage

to any material condition whatever when we are peacefully reposing in the lofty realms of the beautiful. Then we shall be as God is, who dwells upon the splendors of spiritual heights, and forever in smiling repose.

It is by seeking the beautiful, the highest state of the beautiful, the realms of the infinitely beautiful, that the true path to freedom may be found. If we would be absolutely free, we must be free from all that is not beautiful, for that alone is of the truth that is beautiful. The truth always gives expression to the beautiful; and the highest truth gives expression to the *infinitely* beautiful. The highest truth could not give expression to less; nor could it possibly give expression to more, for all things that appear in expression or manifestation, anywhere in the vastness of the cosmos, visible or invisible, that which is infinitely beautiful must needs be the highest. It is that lofty and wonderful realm, therefore, that must ever be our goal; and it is to that sublime ideal that we all must forever aspire. And, in truth, it is to that ideal that we all do aspire, whatever our beliefs or aims may be. The vision of the soul has revealed, to us all, many and many a time, the wonderful kingdom of the beautiful. But now that vision has become larger and higher, and more sublime; and we all are gaining glimpses of the infinitely beautiful. We are beginning to discern that higher state of incomparable loveliness, from which has come forth all the loveliness in the world—the loveliness of all worlds—even the most gorgeous in the cos-



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mos; we are finding the supreme source of all that is fair and beautiful to the soul; and the soul is making ready to arise and receive its own. Again and again, henceforth, the soul will take wings, and soar away to the loftiest realms of the beautiful, where that sacred something may be found that every soul has prayed for, and wished for, so ardently, and so long.

To enter the higher realms of the beautiful, and to live more and more in the consciousness of the infinitely beautiful, is a privilege that is not for the few alone. It is for everybody; and that is the reason why the realms of the beautiful are the "gates ajar" to the highest truth. That alone can be the real truth, and the highest truth that appeals to all souls; and the beautiful does appeal to all souls. Every soul in the vastness of the cosmos is ever inspired and uplifted by the beautiful; and every soul has frequently discerned the very highest kingdoms of the beautiful.

The realms of the beautiful have never been realms of mystery, but have ever been open secrets to every soul in existence. And now that we know that the highest realms of the beautiful hold the key to the highest truth, we discern the wonderful wisdom of Providence. The perfect path to the highest truth has, from the very beginning, been open and free to all mankind. No mystery has ever surrounded that royal path; and never have strange initiations been required of those who would enter therein. The beautiful has been before us all at all times; and we all have been free, under every

circumstance, to receive and enjoy the richness and splendors of its wonderful revelations.

To enjoy this rare and precious privilege, we have not found it necessary to leave the world, or to go beyond the natural life of man in his present state of development. We have only found it necessary to be true to the best, and the most sublime, that can be found in all the world. To live the life beautiful under all conditions, and to ever aspire to the realization of that which is infinitely beautiful—this we have found to constitute the great secret. And by constantly abiding by the spirit and purpose of this great secret, we have found, not only the peace that passeth understanding, and the joy that can not be measured, but we have also found the ever-ascending pathway of life.

That which is higher, is also more beautiful; it could not be otherwise; because the higher we go in the pathway of life the nearer we approach to the realms of the infinitely beautiful. And the more we seek of the beautiful in life, the higher we go in life. The greatest souls have always been the most beautiful; and wherever the soul has sought the more beautiful, in any or all of its lofty manifestations, the higher and the greater has invariably been realized in the self-same place and manner.

The most beautiful life is always the most perfect life; and the most beautiful soul is, among all great blessings, the greatest blessing of all. The life that is beautiful is nearer the life of the wholesome, the true and the pure, than any other life in existence; and the soul



that is living such a life is a rare inspiration, and a wonderful benediction, to all mankind. Such a life, therefore, must be very near to the truth; indeed, must be in the truth, and on the perfect way to the highest truth.

To live the beautiful life, the sublime ideal of the infinitely beautiful must ever be the ideal, and the inspiration of every motive, thought or movement of mind and soul. To love the beautiful everywhere, and in all things, even with a soul passion that nothing can vanquish or allay, must needs become an eternal companion of life itself. But more than this, the very elements of body, mind and soul must feel an endless and illimitable desire for the beautiful, even that which is infinitely beautiful. Indeed, the whole of life must become imbued and inspired with an everlasting urge, the goal of which will ever be the highest state of the beautiful, and the power of which, nothing in all the world can stay or measure.

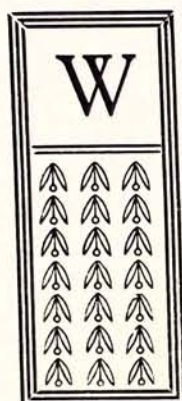
When such a spirit takes possession of life, the beautiful in life will not only be realized in greater and greater richness, but the true ascension of life will begin. That which is more beautiful is always in the higher and the more lofty. We understand, therefore, how life must begin to rise, and grow larger, richer, more perfect, and more ideal, when every element in

sire to attain the more beautiful. And in the self-same manner will come the joys and the glories of perfect freedom. The ascending life is always free, for freedom means the leaving off of that which is needed no more, and the entering into of that which holds the new and the greater in store.

Here, indeed, we have a new vision of truth, and of life, and of destiny. And it is a vision that grows larger, more wonderful and more ideal the longer we behold the light of its lofty and infinite glory. It appeals to us, in a strange and fascinating manner, from the very beginning; and the more we think of its many exalted manifestations, the more it unfolds itself until it becomes a celestial galaxy of sublime revelations. Then we know that we have found that wonderful something that alone can satisfy the endless ascension of the soul. We have found the vast kingdom of the highest truth, and our joy has become supreme. Henceforth, life holds innumerable riches that we never dreamed of before, not even when the soul took wings. But now we have gone farther. We do not, as of yore, merely look upon the splendors of the beautiful from afar; we have gone where the beautiful has forever been waiting; we have found the open way to all that is beautiful; and we have been given the greatest privilege in all the world—we have entered the realms of the infinitely beautiful.

(To be concluded)





HEN you consider this statement "He can who thinks he can"---a statement that is absolutely true ---do not overlook the great fact that there is a vast difference between thinking that you can and believing that you can.





# THE LAW OF DEMONSTRATION

A SPECIAL COURSE OF STUDY IN TWELVE REGULAR LESSONS ON THE  
SCIENCE AND ART OF DEMONSTRATING THE LAW—THE APPLI-  
CATION OF THE METAPHYSICAL PRINCIPLE TO ALL  
THE NEEDS AND ASPIRATIONS OF MAN

## LESSON ELEVEN

**W**HEN we consider the law of demonstration as applied not only to individual existence, but also to the elements and forces of nature, we come face to face with a most interesting theme; that is, we will naturally ask if it be possible for man to demonstrate over nature sufficiently to prevent or avoid calamities, catastrophies and all other disasters that do, or that may, arise upon this planet; and our conclusion must be in the very beginning that **man does have the power** to prevent all disasters, no matter what they may be, or how they may originate.

Man has both the power and the intelligence to do this; but there are two reasons why his power along this line has not been fully applied. The first reason is this, that the average man is more interested in himself or in his own personal condition than he is in the welfare of the race, and therefore overlooks a great many channels of expression through which he might serve others as well as himself to a far greater degree.

The second reason is found in the fact that the human race has in the past been almost wholly in the dark concerning the higher and the finer forces of nature—those forces that we must employ if we would exercise complete dominion over nature.

There are a great many things that we have learned in recent times through ordinary physical science which, if applied, would enable us to prevent a large percentage of the disasters that befall the human race; and we are all progressing steadily along this line; but if we wish to prevent all disasters, or, in other words, exercise absolute dominion

over nature—a power that man is destined to realize in all its fulness—we shall have to consider another side of the subject, that is, the upper side, so to speak, of life, nature and science.

In this connection we come to a very interesting phase of study that we might speak of as ultra science, because there are a great many things in life and in nature, as well as in the human entity, that are beyond what known science has thus far been able to understand or demonstrate. However, we must go beyond the ordinary field of science if we would know the whole truth, and we who have become advanced metaphysicians are willing to go anywhere in order that the whole truth may be secured.

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When we study man and his relation to nature, we frequently come to the conclusion that man is small and insignificant compared with the vastness of the universe; but this conclusion is not the true one because man, in the first place, has the intelligence to comprehend a very large portion of the universe, even in his present state of development; and more than that, he has the power, through further development, to comprehend the entire universe. Man has, even now, the power to think of such a large portion of the universe that it takes in what seems to be limitless space, with innumerable planets, stars, suns and entities; and a being that has such a marvelous intelligence is by no means a small or insignificant entity. Then we must also remember that man has the power to understand the laws of nature, and,



through this understanding, has the power to control the elements of nature, more and more, as he proceeds with his advancement.

Concerning the control of the elements of nature, exercised more or less by the intelligence and power of man, we have accomplished much; but before we can go further we must realize the great fact that mankind, taken as a whole, is responsible for everything that transpires upon this planet; in brief, the thought and the conduct of the race is the cause of all the good and of all the ills that happen in this world; for the truth is that this planet is in the hands of the human race, and whatever takes place upon this planet we are responsible for in every instance. In other words, what transpires upon this planet is an effect, and man, through his various activities, physical, mental, moral, spiritual, constitutes the cause; and therefore, when man learns how to master and control all the elements in his own nature, and learns how to apply himself in connection with the elements that exist in external nature, he will have gained the power to cause anything desired to transpire upon this planet.

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An interesting subject in this connection is that of the power of human thought, through the law of vibration, to effect the various factors of nature upon this planet; and we shall find the more we study this subject that it contains unusual possibilities. We know that every thought produces an action of some kind, and every action produces a vibration, whether that action be physical or mental, just as sound produces vibrations in the atmosphere.

This being true, we realize that the sum-total of all the activities of the human race, physical and mental, going on constantly upon this planet, would necessarily, through the law of vibration, effect natural conditions to a very large extent. And to illustrate: If those human activities should at any time be at variance with the natural order, it is evident that nature would be disturbed, and conditions would arise in nature

that would take the form of calamities, catastrophes or disasters. True, the reverse would also transpire according to the same law.

In analyzing this subject we must remember that every movement that is made by man, physically or mentally, produces vibrations in the atmosphere; and this entire planet may be likened to a bee-hive of activity with vibrations of every description going out in every direction, producing effects without number.

Realizing this fact, it is impossible to conceive that all those activities or modes of action, thrown out from this planet constantly, should not effect natural conditions in many ways; and when we go farther and realize the fact that the finer forces are the most powerful, and that the way the human race thinks and feels under all circumstances tends to give expression to the very finest, the most delicate and the most penetrating forces upon this planet, corresponding results must inevitably follow.

When we consider the metaphysical side this whole subject becomes very simple; but even if we do not discern the metaphysical side we can see the logic of this idea at once; that is, if a thought or state of mind can effect your own body, such as thought of fear causing the process of digestion to come to a standstill within two seconds, why should not the thought vibrations of the human race effect the organs and functions, so to speak, of this planet in the same way.

We know that such is the case, and a study of how thought vibrations and all other vibrations proceeding from the human race do effect nature, constitutes one of the most interesting and most profitable studies that we can possibly undertake. True, this subject pertains to another field, the field of ultra science, and need not be entered into in detail in this connection, but in our study of the law of demonstration we must remember that we can, through our own modes of thought and feeling, effect external nature to a remarkable degree, and therefore we must use the



very highest wisdom we can secure in our use of the law in this wonderful field.

We hear a great deal at the present time about human brotherhood, and about the coming Utopia, or heaven upon earth; and we are all in sympathy with every movement that may tend to make this planet a more ideal place in which to live; but regardless of how enthusiastic we may be in changing the present order, we must remember this, that we shall never have Utopia upon this planet until we realize Utopia in our own states of mind. We may work for the advancement of the race with all the energy and power in our possession, but if we are mentally at war with everything and everybody, which is true of a great many social reformers, we will not succeed in advancing life upon this planet to any extent.

A warring or antagonistic state of mind will never produce heaven upon earth. We must first attain a heavenly state of mind. We must first have brotherhood upon the mental plane. We must first be able to feel so kindly towards everybody that we will not criticize any one under the sun; but the attainment of such a state of mind is possible only through the use of the great law in demonstrating over our own feelings, our own thoughts and our own mode of life and conduct.

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**We may repeat** that the human family is responsible through thinking, through living, through physical or mental conduct, for everything that transpires upon this planet; and there are many reasons if we would want to go into details; but when we consider the fundamental reason and find that everything physical is effected, controlled, modified or determined by the way we live and think deep down in the heart, we have the keynote.

We know that the human mind can effect the body through certain states of thought; grief can change the color of the hair in a night; certain states of mind can produce profuse perspiration even when the thermometer is thirty degrees below zero; and various lines of thought can change even the chem-

ical combinations of the elements and substances of the body. There are illustrations by the hundred proving the power of thought, or the power of thought vibration acting upon physical elements; and therefore it is not difficult to come to the conclusion that the human family with its millions and millions of members, constantly thinking, constantly acting, constantly sending out vibrations of all kinds, some gross, some fine, some penetrating, some weak, but some powerful—it is not difficult to come to the conclusion that all that activity, most of it upon finer planes, will effect nature in many a mode and manner.

It is absolutely impossible to get away from that conclusion; and when we learn to understand these finer forces more perfectly, and learn to live and think in a more ideal manner, we shall find that this planet will become surrounded with such a beautiful thought atmosphere, with such a strong, positive, upbuilding power, or spiritual atmosphere, if we wish to use that term, that nature will always be beautiful in her ways, and kind under every circumstance.

The metaphysical attitude is the keynote, and it is this attitude that holds the secret to the control and mastery of all lines of thought, feeling and expression that can have the power to make life ideal and beautiful. Therefore, whatever else we may be interested in, and we should be interested in all things of worth, we must first give our attention to the attainment of that state of consciousness in which we find ourselves when we realize the presence of the real, the true, the ideal; that is, realize the existence of principle and feel ourselves in harmony with the great law of expression—that law that is eternally working out into manifestation what is perfect and true in the eternal state of being.

In our study of this subject we find, that at the center of every movement in life there is a place that is perfect, where everything is harmonious, beautiful and ideal, and where everything is as it was created in the beginning; and this sublime center or interior state



of being is the source of everything that is true to the true order of things; and we must enter into that interior state of being before we can give expression to the orderly, the perfect or the true in life.

The first step, therefore, that the human family should take in this connection is to get away from every form of confused, disturbed or chaotic modes of life, consciousness or expression, and begin to train the whole of life to live and move in harmony with the interior order of things—that order of things that works in, with and through the law; for here we must remember that the great law moves only towards the higher and the better.

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When we consider again the idea that individuals sometimes seem insignificant in comparison with nature and the vastness of the universe, we must remember that this seems so only under certain circumstances, and only for a time; but we must not judge anything by a mere day, or a week, or even a year, or even a lifetime. However, when we realize that every individual has the power to become conscious in his own life of the great law, and that he can lay hold of the great law of being and expression in himself, and thereby exercise absolute dominion over nature, and that the human race can, through the same law, learn to change conditions and even change nature, to govern and control nature absolutely, we realize that instead of being insignificant entities, men and women are in reality Kings and Queens over this entire planet and everything that pertains to life in the vastness of the cosmos. **That power and capacity is inherent in us all now.** Many of us are learning to apply it to some extent, but before we can proceed farther we must enter more perfectly into the understanding of the cause; that is, we must enter into finer touch with those life currents or those deeper states of mind and being that are back of, or beneath the field of manifestation; in other words, we must enter the metaphysical state of mind and live, act, think and work from the sublime heights of absolute principle.

**In considering the law of demonstration** we frequently inquire as to how we may secure the things we desire in life; and there is a large field here for analysis; but when we view the situation carefully and ask ourselves frankly whether or not we are receiving all that we deserve at the present time, most of us will come to the conclusion that we are fairly well, everything considered.

There is a tendency among us all, and it is not an objectionable tendency, to want to realize the whole of the ideal at once; but we forget that there are many things about ourselves that need improvement before the ideal will even consent to come inside our door. We must remember that the ideal is very particular as to the company chosen, and especially if the ideal is very high. So therefore, we can not give too much attention to our own improvement if we expect the ideal to come and dwell with us from this time on. However, we can, through the use of the great law, improve ourselves in any manner desired, and therefore come to a place in the very near future where the ideal will be more than delighted to come and live in our world.

To this end we should hold our attention constantly upon the highest, the largest and the best; but we need not try to change the entire situation at once. It is well and good to have large expectations, and to continue to demand the best of everything, because the more we expect, the more we shall secure. However, we must never permit ourselves to become discouraged whenever anything does not come to us at once. We know that everything will come if we continue to use the law of faith, and therefore we should be thankful at every step of the way, and always be glad.

When we try to demand for ourselves what we deserve at the present time we should above all things be reasonable; and if we are reasonable along this line we would never be disappointed, because disappointment always comes when we magnify our own wants and desires, and imagine that we must possess what other people possess, regardless of whether or not we have achieved





in the same measure. But the fact is, that so long as we base our wants and desires upon what other people have secured, we are not on the right track. No individual is on the right track who is trying to imitate others in his desires, or in his life. Therefore we must reverse the usual process, and ask ourselves intelligently what we need today in order to make life complete at this very moment. Having decided upon this great fact we should proceed to use the law in securing what we do need, and we shall find that we will invariably receive today what is necessary to make life complete today.

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Proceeding from this place, we may continue to use the law in advancing ourselves steadily and surely towards the lofty ideal we have in mind, and we will find that we will continue to increase in capacity and power, rising in the scale steadily, securing more and more every day of the good, the beautiful and true. At every step of the way we will demonstrate in a larger measure; and as much gathers more, we will find that increase will not only be perpetual, but will increase its measure upon an ever-enlarging scale.

There are many channels through which we may employ the law of demonstration, but one of the most important is to be able to demonstrate so perfectly over mind and life that we will always live in a state of supreme happiness, no matter what circumstances or conditions may be. The truth is that the individual who can become so completely master of the situation that he will live in the kingdom of heaven, in the kingdom

of joy, at all times, no matter what may transpire externally—that individual has made a wonderful demonstration; and that individual has gained such a marvelous power over the underlying forces and powers of life that he will soon be able to demonstrate over any condition, and bring to himself almost anything upon any plane of life that he may need or wish for.

Whatever we may desire, we must not forget that man invariably receives in proportion to his power to produce. We may dream of things, and we may be disappointed because we do not secure them; but the law declares that we secure only what we produce. Therefore, if we do not have as much as we desire we must increase our producing power; and here it is well to remember that if idealists would give more attention to the increase of their producing power, their ability and their capacity, a far greater number of their dreams would come true. However, it is not a simple matter to increase producing power; it is something that requires much work and constant attention with every faculty, talent and state of mind. But when we apply the metaphysical law we know that we have the secret, because we can, through this law, increase the power of anything in body, mind or soul.

The future, therefore, is our own, in every form and manner; and accordingly we may proceed with this new understanding in the spirit of great joy; the coming days will bring us everything we have wished for, and the distant future will be larger and more powerful than anything we ever dreamed.

(To be concluded)

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*WHEN the future looks dark, the cause  
may be nothing more than a passing  
cloud in the present.*





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IF you find yourself among the heart-hungry---literally starving for love, remember that hunger comes inevitably to all who will not work, or who cannot find work. But all can find work in abundance in the garden of love.

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# A SPIRITUAL STUDY OF THE SUBCONSCIOUS

## III

**W**HEN we analyze the human entity in general, we find, first the physical body and the personality, or the external man, which invariably receives the results of everything taking place in the mind, and especially in the subconscious phase of the mind. Then as we proceed farther, we find mentality, which is conscious and subconscious, and also superconscious. At the ultimate of human existence we find the soul; and in truth the soul is the real individual, from which all life and consciousness proceeds.

When we examine these several principles or expressions of the human entity, we find that the objective mind is the direct instrument of the soul, receiving from the soul life, consciousness, thought, tendency, aspiration, and in brief, all the forces and qualities that are to be expressed, worked out or developed, in the present stage of existence. The objective, or conscious mind, receives all these things from the soul; but before any of these gifts from the soul can become permanent expressions in the outer life, they must be placed in the subconscious, just as all seed, no matter from what source it may be received, must be placed in the proper soil before it will grow and develop.

When we examine the soul we find that this something we speak of as the real individual is not only eternal, but is inherently in possession of all the powers, possibilities and qualities that can, or will, in time, be expressed in human life. In brief, there is nothing that we can think of as desirable for expression, in mind or personality, at any stage of development, no matter how high and wonderful that development may become, that does not already exist potentially in the soul.

This is the first principle in this study

that we must fix clearly in mind; and the second is this, that the conscious mind, in receiving life, quality, power or new possibilities from the soul, must place all of those things in the subconscious where they will develop for actual expression, later on, through mind and personality; and it is in this very place that we appreciate the full value of a spiritual study in connection with the subconscious.

We find that the conscious mind, by giving more and more attention to the spiritual side of life thereby coming into closer contact with the soul, receives superior qualities, greater possibilities and higher power from the soul; in brief, superior seed in the great kingdom of life, to be placed in rich subconscious soil where each seed will bring forth after its kind, some twenty, some sixty and some a hundred fold. In other words, the conscious mind, through its ascension into the superconscious, gains possession of the higher, the finer, the richer and the more wonderful; and in brief, gathers through such ascension, a vast amount of the greater and the superior, to be given later to the subconscious for development and expression, thereby becoming a permanent part of the individual life, both in mind and in personality.

We may take as an illustration the element of health, realizing first, that the soul is always well. Then, if the conscious mind enters into such perfect contact with the soul that the element of perfect health literally fills the conscious, or objective mind, we realize that this outer mind has received from the soul the seed or the element of perfect health. Proceeding further, the conscious mind will, provided it is perfectly trained, place this element or seed of perfect health into the subconscious; and here we should remember that



everything received by the conscious mind will be placed in the subconscious if deeply felt or realized; or it may be placed in the subconscious through direct action.

However, after this element or seed of perfect health, received originally from the soul, has been placed in the subconscious, it will develop there into a force of perfect health, so to speak, which will find expression naturally and positively in every part of the physical body.

Thus we understand how the conscious mind, by entering into the super-conscious, or into the spiritual, thereby gaining consciousness of the perfect health that is in the soul, may, through the natural process outlined above, finally give to the physical body and the outer personality the same perfect health that exists perpetually in the soul.

The same illustration may be employed in connection with any faculty or power or possibility that exists inherently in the soul; and the same process would be necessary in every instance in order to convert those higher or finer possibilities and powers into actual realities in the outer life of the individual.

Realizing this fact, it is highly important that we try and become conscious, more and more, of all those higher and finer elements and qualities that exist in the spiritual, or that exist anywhere in the realms of the ideal, the wonderful, the superior, the perfect or the sublime. The more closely we contact all these higher and greater and richer forces and qualities of life, the more we will have of the greater and the richer to impress upon the subconscious, from which all those things will later on be expressed in visible life.

It is the work of the subconscious mind to respond absolutely to the directions of the conscious mind, and to bring forth according to the ideas, ideals, models or types that are provided by the conscious mind. We realize, therefore, that as we enrich the conscious mind, through higher spiritual development, we provide the subconscious with greater and better things to work with; and accordingly, greater and better

things will come forth more and more from the great within, enriching mind and personality in every form and manner, and in fact, re-building mind and personality upon a larger and a finer scale, again and again as we proceed in our advancement.

When we study the subconscious in connection with the spiritual we will naturally inquire as to what relation the subconscious mind bears to the Infinite, or to the Supreme. The question, however, is simple, because the subconscious mind bears the same relationship to the Supreme as any other part or principle of the human entity. The entire human system is one with God, and is so closely related to the Infinite that every part, and in fact, every atom in the human system, is literally alive with Infinite life; and the subconscious mind is no nearer to God than our eyes, or hands, or feet.

We live, and move and have our being in an infinite sea of limitless life, and therefore every atom and fibre, or every element in the human system, from the simplest in the physical body to the most wonderful in the soul—all have their life and existence in this infinite sea.

The subconscious mind has certain powers, and they are indeed wonderful: but the same is true of the brain, or the physical senses; every faculty, or organ or power in the human system, whether physical or mental or spiritual, has been created for a certain purpose, and in carrying out that certain purpose each individual part is performing a great work, equally important in a certain sense to the work of any other part, organ or faculty.

The subconscious mind, however, has, in the past, carried on its work with slight attention from the conscious side of life, where intelligence and reason exercise their power; but now that we are beginning to appreciate the marvelous possibilities of the subconscious we will proceed to apply those possibilities with greater intelligence, and according to a more exact science.

The same, however, is true, more or less, of all the faculties and senses. We have been using them all without spe-



cial direction or scientific thought, and accordingly we have accomplished only a small fraction of what we have the power to accomplish along any line. But now we realize that all our faculties and senses and powers have possibilities that we never dreamed of in the past; and we are determined to develop all of those possibilities, whether they pertain to intellect, to physical sight, to finer sight, to higher consciousness, subconscious development, or wherever those possibilities may be found.

However, we have discovered that every quality, sense, faculty or power has a subconscious side, so that the subconscious really underlies and permeates everything else in the human system. Accordingly, we must deal with the subconscious directly if we wish to make changes, or improve upon anything anywhere in the wonderful being of man.

In dealing with the subconscious, however, we can not simply inform this wonderful inner mind that we need or desire certain things. We must also provide the subconscious with higher ideals, finer models, a larger and a richer consciousness, and in brief, superior seed for the new and the richer harvest. We understand that if our directions to the subconscious are purely materialistic, the response is going to be materialistic; but if our directions have quality, superiority and soul, or if we proceed in the understanding of the richer, the higher and the finer, we realize that the subconscious mind will respond accordingly. Therefore, we appreciate the vast importance of going into the spiritual for every idea or ideal or quality that is to be impressed upon the subconscious.

To illustrate, we may suppose that you desire a larger mind; and knowing that the great within is sufficiently large to develop mind farther and farther perpetually, you realize that you positively can secure the larger mind you have in view. But before you can secure this larger mind, the conscious side

of your mind must deepen consciousness; that is, the conscious side of your mind must gain the power to extend consciousness farther and farther into the subconscious; and as this extension of consciousness is furthered, the subconscious mind will develop for you a mentality that corresponds exactly in size with the extension of the consciousness you succeeded in producing for the time being.

In other words, if you can extend your consciousness twice as far into the subconscious as you ever did before, then the subconscious mind will be able to develop for you a mentality twice as large as the mentality you possessed previously.

The same is true of any quality. You must first provide the subconscious mind with the exact idea of what kind of quality you want for your character, for your personality, and in fact, for your entire visible entity; and as this idea is provided, the quality desired will be produced from the within, and externally expressed.

Briefly stated, the subconscious mind can produce anything you desire to develop or express in your entire system; but you must provide the subconscious with the model or the ideal; and in order to secure superior models or higher ideals, you must go into the spiritual, or into the superconscious.

Thus we realize again the importance of dealing directly with the superior, or the higher and the finer, before we can secure the greatest possible results through our direction or training of the subconscious mind.

We must go to the spiritual for our inspiration and for our sublime vision. Then when we have received our inspiration, and understand the vision, we can place those things before the subconscious mind; and the great within will bring forth from its limitless supply according to the desires of our inspiration, and according to the greatness and the vastness of the vision.

(The End of This Series)



**T**HERE is nothing in the world that will not change, and change most beautifully when we begin to live on the heights. That which is not good disappears completely, while that which is good becomes infinitely better. And the secret of this change is found in the realization of one of the most inspiring truths that the human mind can ever know.

When we ascend to the heights we meet the smile of God, and "how soon a smile of God can change the world." The elements of life are illumined with the radiance of His glory; and the tenderness of His loving smile inspires everything to be good, beautiful and kind. We are transported, body, mind and soul, into a new world, and how good it is to be there.

We can, at such times, see the smile of God in everything; all things become mirrors, reflecting the joyousness and the sweetness of the smile from on high. Darkness changes into light, pain changes into pleasure, tribulation changes into peace, adversity changes into love, and life becomes an endless song. Wherever we go we radiate the smile of God, and all things reciprocate by smiling in return.

A great change has come over us, and everybody can see it. We are no longer mere humans, nor do we dwell in the valley any more; we are living on the heights and we belong to a higher, finer world. There is something in our nature, our countenance and our speech that inspires others to be happy; we bring sunshine wherever we go, and to be with us is a joy that cannot be measured.

To serve us in every conceivable manner is counted a rare privilege by everybody; we are giving so much to the world, and the world gains pleasure from giving us much in return. Nothing is too good for us, we are everywhere in demand and a royal welcome is everywhere in store. Our friends are as legions and the thoughts of love that we daily receive are as numberless as the sands of the shore.

We have found the great secret; we have been on the heights; we have seen the smile of God, and how soon that smile has changed our world. Where we saw neither hope nor opportunity we can now see both in abundance. We have more opportunities than we can take advantage of, and our hopes are becoming realizations, richer by far than we ever expected. We are living a charmed life, and everything we touch turns to happiness.

The world about us everywhere reflects the glory of our own joy; we can see so clearly the good and the beautiful in everything, and all things seem to make a special effort to present to us their most beautiful side only. Even the clouds turn about so we may see nothing but the silver lining, and pain cries aloud, declaring it only means to be pleasure whenever we appear on the scene.

The secret of it all is simply this, we carry with us the smile of God, and how soon that smile can change the world. When we see that smile we learn how we are made for happiness, because God is supreme happiness, and we are created in His image and likeness. So great is the joy of the Infinite that, to simply touch the hem of His garment, is to feel a million thrills of sublime ecstasy.



# PREVENTING THE DOWNFALL OF NATIONS

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**T**HE rise and fall of giant nations all through the centuries, and upon nearly every part of the globe, is a fact in history that has led to much inquiry, both as to cause and consequence. And this inquiry has been inspired largely by the feeling that the rise of anything worth while in human experience and development should not be followed by decrease or extinction, but by a still greater rise—that advance should not be followed by retrogression but by continued advance.

When we read of the great civilizations of the past, we find it impossible not to deplore the fact that they did not continue to rise in the scale, for if such had been their future, what marvelous civilizations would we not have upon this planet at the present time. However, what the civilizations and the nations of the past failed to do, the rising civilizations and advancing nations of the present may succeed in doing; that is, if they read the history of the past correctly, as well as wisely, and take immediate steps to avoid the mistakes of their predecessors.

When we analyze thoroughly the life and development of any nation, at any period of time, and turn our attention, not merely to appearances or temporary conditions, but to fundamentals and to those factors that are either permanent or may become permanent under favorable conditions—when our analysis proceeds with these objects in view, we must give special attention to the fact that a nation is composed of its own people, and is, under every circumstance, as great or as small as those people may happen to be.

Furthermore, if the nation as a whole is to advance, a large percentage of its people must advance; or at least the controlling forces in the social organism as well as the political and economic organisms of that nation must be forces

that are not only constructive, but that tend directly towards a greater goal—forces that are inspired continually by genuine and lofty ideals.

However, it is practically impossible to arouse or maintain such forces in any nation, or in any community of people, unless a very large percentage of the people concerned are people of ideals—people with ambitions and aspirations—people with power, force and virility—people with determined desires to attain and achieve. And it is not only natural, but, under right conditions, inevitable, that such people should appear in large numbers in every country and in every clime, because there is a power inherent in every soul, the purpose of which is to prompt man forward; and this power, sooner or later, **must have its way.**

The spirit of progress and advancement is born in us all; and to the heights of advancement and achievement we all will aspire the very moment conditions, both in the without and in the within, are such that we are free to become what nature has destined us all to become. We can not remain inactive for a very long period unless we are only half alive. There is a something within that actually demands the greatest and the best from every individual—a something that creates in the soul of every human entity an irresistible desire to press on to the highest and the most wonderful goal conceivable.

We realize therefore that if this inherent power, that is forever working for greater things in human life, were given free and full expression, we would naturally rise, both speedily and remarkably, both as individuals and as national organizations; and we realize perfectly that if this power had been given full expression for the past ten or twenty centuries, without interference from the many mistakes of the nations



of the past, we should have civilizations upon this planet at the present time too marvelous for the most extraordinary imagination to conceive. Instead, however, we have what we have—fairly good in some respects, and in some places; but in the main, modern civilization is a "sorry sight," considering our privileges, our powers and our possibilities; and as for the past, all the giant nations have either gone down completely, or dwindled into inferiority; and although a few of those that have persisted until the present day seem large and powerful, they are so principally in physical force and in territory; the people being, for the most part, inferior, and a credit neither to mankind nor the Creator.

These are facts with which we are all familiar, and we are not happy to admit these facts; but we must meet conditions as they are and try to find the real reason so that we may build more nobly and more wonderfully for the future.

When we inquire as to the reason why the giant nations of the world have gone down, and why so many nations that were superior in the past are decidedly inferior in the present, we may find a number of reasons, each one of which may seem plausible and absolutely real; but when we deal with fundamentals in human development and in world history, we shall find the chief reason for the downfall of nations to be simply this, that the virile and superior manhood of such nations have given their lives on battlefields, while the unfit and the inferior have remained to become the progenitors of future generations—generations that necessarily would present a vast number of weaklings, both of mind and body.

This is a very simple statement of fact that we all know entirely too well; and we also know that when the people of a nation become inferior, that nation inevitably begins to go to pieces. Everything of worth in that nation will gradually lose its worth—art, science, music, literature, invention, skill, initiative, ambition, creative genius, statesmanship, scholarship, culture—all of these will take a low position, and in many

respects lose their position entirely; so that the worthy elements of such a nation will dwindle, more and more, until greatness disappears, and merely the shadow of former superiority remains. Briefly stated, everything produced by such a nation will become inferior, due to the fact that its own people have dwindled and fallen decidedly in the scale. But inferiority in science, in art, in literature, in statesmanship, in culture, in initiative—inferiority in all of these things will not make for future greatness, nor richness, nor power. Thus we realize the tremendous folly of any nation sacrificing upon the battlefield a majority among its young men who have virility and superior manhood. It is undoubtedly the greatest mistake in history, and must be avoided absolutely in the future, if any nation, from this period on, is to rise in the scale.

Idealists will declare that most nations have gone down because they lost their vision—because they began to live for the flesh only; and this is certainly true, both in general and in many special instances; but the question is, why did any of the giant nations of the past lose their vision? Again we may find various reasons; but the chief reason is this, that visions of greatness do not appear before the minds of weaklings, or in the consciousness of those who are practically brainless, or upon the mental horizon of those who are incapable of a single new idea or superior thought. Briefly stated, races or peoples that are mentally and morally inferior, do not have sublime visions of future greatness; they do not see the glory and the splendor of what may be in store for individuals or for the human family as a whole. Such people live in a small insignificant world because they do not have the capacity to live in a greater world.

The people that have great visions are the people with virility of body and mind—**people with vitality and red blood**—people who are alive through and through with the power to become, achieve, attain and excel. It is such people that "hitch their wagon to a star"; and it is such people who not



only discern and predict their own future greatness as they view the sublime vision, but who go out and make their predictions come true by working with all the power, ability, skill and genius that they possess.

It is such people who give to the world real science, real art, real music, real literature, real culture, real statesmanship, real civilization. But again, such people do not spring from inferiors or defectives. They are not born in communities where nine fathers out of ten are "rejected males"; nor do they appear in any nation that has, through repeated warfare, depleted its vitality and reduced its mental and physical virility to the lowest possible ebb.

However, this fact the nations of the past have almost entirely ignored, possibly because they did not appreciate the gravity of the situation, and in consequence their greatness and their glory and their power has been lost forever. They destroyed upon the battlefield the very men who constituted **the real life and substance of their national power**; and accordingly, either weakness and inferiority, or complete extinction was all they could expect for the future.

Realizing this fact, it is clearly evident that every nation who goes to war repeatedly, or upon a large scale, dooms its own future—literally digs its own grave—and positively decrees that its own people shall have a future of weakness, mediocrity, inferiority, and even serfdom. We know how true this is, and therefore we all must admit that warfare and insanity are synonymous terms. Instead of gaining power, glory and greatness by going to war, the nation destroys the vital source of its power and greatness; and no sane nation would ever pursue such a course.

And as for the complex situations

that may arise between nations, there is always a solution for every problem—solutions that may be found through reason and understanding, and through a recognition of what we are here for upon this planet—not to destroy each other or to interfere with each other's freedom and individuality; but to co-operate, in every form and manner, and to work together to the end that we may become, both as individuals and as nations, as great, as powerful, as wonderful and as superior as our inherent possibilities, all of them marvelous, indicate that we can become; and it is this idea that the great nations of the present must accept and work out, if they wish to build for a greater and a more glorious future.

When we know that the spirit of advancement is alive in us all, and know that we are endowed with powers and possibilities beyond all words to describe—when we know these things, can we imagine what a civilization any nation might build during a period of a thousand years, if that nation, instead of depleting the vitality and the virility of its people, through warfare, child labor, and other deteriorating methods—but would instead give all of its people every opportunity to increase their power in mind and body, to improve themselves, to advance, to build themselves up in personality, in mentality, in virility, in character, in soul—in brief, if such a nation would do nothing to decrease the virility and power of its own people, but do everything possible to increase such virility and power—then follow the Great Vision, and work for the highest civilization that the mind of man could possibly conceive—can we imagine what a civilization such a nation might build in a thousand years?





**T**O love everybody with the dearest, the purest and the highest love of the soul becomes a part of life itself when we live in the smile of God. This smile inspires real, heart-felt love for everything because it comes from Him who is love. All things were created in the spirit of love and by the power of love, therefore to love everything becomes one of the exquisite delights of the soul when we live in Him whose very life is love.

The smile of God is the smile of gentleness, tenderness and kindness; and when we carry this smile with us, we shall always be kind. Every thought we think will be a benediction, every word we speak will give peace and harmony to life, and everything we do will add to the comfort and happiness of man. To give our very best to the world will be our dearest desire, and our gifts will be precious indeed, because whatever we give, we give also the smile of God.

The more we smile with the smile of God, and the more we live and give in the spirit of this smile, the more abundantly will life be enriched with the treasures of sublime existence. We gain happiness from every source in the world—the visible world and the cosmic world, because the smile of God not only is happiness but it awakens everything that can produce happiness.

When we live in that smile every moment is a pleasure, every thought is a dancing sunbeam of joy, and every impulse is a revelation of some fair enchanted realm. It is then that work becomes play because all our duties are set to the music of the spheres. The elements of life glide merrily and merrily on as if charmed by the magic touch of some strange enraptured power. And it is true; all things within us and about us are charmed; we are living in a charmed world—charmed with the smile of God.

The forces of adversity, with all their displeasing conditions, can enter our world no more; we are living on the heights in the smile of God, and where God is smiling, there we shall find neither sorrow nor trouble nor pain. When we ascend to the heights we find healing for the body, emancipation for the mind and inspiration for the soul. We are in God's own beautiful world, and how good it is to be there.



# WHY GOD PERMITS WRONG IN THE WORLD

## III

WHEN we accept this larger and better view of what we speak of as wrong, we shall find it necessary to change entirely our attitude towards every condition or event that may seem adverse, or out of harmony with the better order of things; and to begin we shall find it absolutely necessary to change our idea of sympathy so that we will no longer sympathize with sickness, weakness, wrong or adversity; that is, "feel sorry" with those conditions as we have been in the habit of doing in the past, but take an entirely different course.

When we meet sickness or weakness, we must understand that those things are not to be "petted" or sympathized with as we do with a child, although this has been our custom. Such a custom, however, will not tend to eliminate mistakes, wrongs or shortcomings, as those things will not take their departure so long as we take them into our arms and feel sorry for them, or sympathize with them in the usual way.

However, we shall find it necessary to indulge in a great deal of deep thinking along this line in order to determine just exactly what course to pursue in each instance, and how to apply the spirit of sympathy under every circumstance. But regardless of how large this problem may seem to be, we shall find the solution working itself out in a very simple manner when we realize that our sympathy should go to the individual only, and not, under any circumstance, to those adverse conditions that may surround the individual at the time; and furthermore, our sympathy should take cognizance, not of the weak side of the individual, but of the strong side, and should harmonize itself with the greater and the superior that we know does exist in every individual.

Regarding our attitude in general

towards wrongs in the world, we should realize that God does not interfere in the accepted sense of the term, but the Supreme Power is here with us at all times, waiting to work with us whenever we decide to build for the greater. The question is, if we want this power, and when we shall decide finally to accept this power in every effort that we may make along any line for betterment or advancement, realizing that we may receive just as much of this power as we may desire at any time.

The wrongs that we find in the world are of man's making entirely, and therefore man himself must correct the situation. However, man, working alone, can accomplish but a fraction of what can be done, or ought to be done. Therefore, we should all realize that we may draw upon Infinite power and secure Supreme guidance and assistance at any time whenever we wish to build for that greater life that is absolutely free and in perfect harmony with our highest ideals.

When we consider humanity as a whole, we should think of all individuals and all races as a great advancing host, ever ascending towards that sublime goal we all have in view; and although we realize that this great host will make many mistakes and do many things that are wrong, nevertheless, we should not antagonize the wrong, nor indeed be indifferent, but try, at every step of the way, to find the real cause of the mistake, and then remove that cause scientifically, without in any mode or manner permitting ourselves to lose our dignity, our serenity or our sublime point of view.

And here it is well to repeat that ninety percent of the mistakes that are made by the human race are the direct results of individuals "getting worked up," so to speak, about mistakes that already exist; that is, we become so dis-



turbed over existing ills or errors that we misdirect energies right and left, thereby making scores and hundreds of new mistakes which would never have been made if we had met existing conditions in a serene and perfectly self-controlled attitude. In other words, when we meet mistakes or wrongs, we should realize that they are not so serious after all, and are, in most instances, nothing more than a child striking false notes on the musical instrument, and therefore should produce no consternation in our midst.

However, all these discords must be corrected, and must not continue any longer than necessary, because our purpose is advancement; and even though we may strike false notes while we are learning, still the lesson we are working with should be learned as quickly as possible, so that those greater results, that invariably follow the learning of every lesson, may be secured at the earliest time possible.

However, if we wish to reduce wrongs and mistakes to a minimum we must, in addition to this better attitude, change a good many of our former views, such as the belief that we are born sinners, and that we are destined to live a life of wrong and error, more or less, while we continue on this planet. Such a view is entirely out of harmony with divine truth, and must be eliminated completely. We are not born sinners, but are created in the image and likeness of God; and we can make our life upon this planet so ideal and so beautiful and so perfect that it would be practically impossible to find anything connected with such a life that could be criticised in any mode or manner.

Then we must also realize that our purpose here upon this planet is not merely to prepare for a future heaven, "sinning and repenting" as we go on; but our purpose here is spiritual growth—to make life richer, larger and more wonderful in the great eternal now; and when all religious and educational organizations accept this idea, and begin to work for spiritual growth everywhere, instead of wasting time saving souls from imaginary torment to come in the future, we shall find a change for

the better coming over this planet that will startle us all.

We are here to bring out into expression the divine that is within us, and in truth to become the sons of God, not only in the future, but in the present; and when we realize this sublime idea, our attitude towards life, towards the purpose of life and towards everything existing upon this planet will be changed wonderfully.

When we pause to consider this new idea and analyze the possible effect of spiritual advancement, we will soon come to the conclusion that if the entire race advanced only to a very slight degree during the present generation, we would find that a majority of the most serious wrongs in the world would disappear entirely; and what we look upon as the greatest adversities and the most detrimental evils, would cease to exist in our midst.

The more we think about this phase of the subject, the more convinced we become that ninety-five percent of the ills of the world and the great wrongs of the world are due entirely to the fact that we are lacking in spirituality; and therefore, if we would advance spiritually as a race, only to a slight degree at first, we would be practically free from nearly all the serious ills in the world; and this day is coming, and coming quickly, even though we seem to be retrograding in places, and that many races and peoples have, for the time being, seemingly lost sight of the Great Vision.

Regardless of this, the great spiritual wave is sweeping over the world, and is working out, in its own way, the new time and the new day; although the new day would come more quickly if we all would harmonize with the power of the spirit, forgetting our smaller ideas and imperfect beliefs, and taking this larger view of life and its purpose.

In our own experience we have realized what a wonderful change has come over mind and body after a finer consciousness of the spiritual had been awakened. Literally speaking, we have felt as if we had become absolutely clean through and through, having been purified by the cleansing waters of the



spirit; and in the midst of such an experience we were absolutely free from all desires that in any way might lead towards lesser things, or towards the adverse, the unclean, or the wrong. We all realize that the entire race would feel the same way if filled with a greater measure of the power of the spirit; and we can readily imagine what would happen to this planet after the race had become **physically and mentally clean**; and it is spirituality alone that can bring about this ideal condition.

Furthermore, the power of the spirit tends to turn all the actions of the human mind towards the higher, the greater and the better; and therefore the more we advance spiritually the greater becomes our desire to work only for those things that are lofty, that are good, that are true, that are ideal and sublime.

Considering further our attitude towards the world in general, towards the mistakes of the world, we must assume largely the attitude of the Infinite, speaking in these words, "I am always with you, prepared at any time to lend to you the power of the spirit."

We must realize, however, that no individual can be forced into goodness, or into freedom. Each individual and each race is at liberty to accept the power of the spirit in their own time, and to begin the new life when they feel so inclined.

Here we may mention again the great truth that the farther we ascend in life, and the more individuals there are in the world that are ascending in life, the more we tend to inspire the entire world to come up higher; and therefore, we realize that when we work for the greatest good of the race, we will not try to force individuals and communities to accept our ideas, or to change their beliefs or modes of living before they are ready for the new; but on the contrary, live in our own world a great life, a wonderful life, an inspiring life, a glorified life.

There exists in the mind of every individual a something that is constantly yearning for greater things; and when the individual mind can observe real demonstrations of the life wonderful,

this something within him, although but a spark at present, will be fanned into a great flame, and he will soon be on fire, so to speak, with ambitions, desires and aspirations to come up higher, and also live the great life.

Regarding mistakes in general we will, when we understand what mistakes really are, that is, simply discordant notes on the instrument while we are learning to play, we will make a special effort to make no mistakes more than once, never to strike a discordant note a second time; and under such a circumstance, mistakes would not be mistakes as they would produce no detrimental effects whatever. The moment we found ourselves striking a discordant note, we would correct it and forget the discord entirely. We would not talk about it, or think about it, or in any way perpetuate the memory of it; we would let it pass completely; and we know that such a course would eliminate all conversation pertaining to trouble, sickness, adversity, evil, wrong and the like. It may seem difficult not to speak of those things; but we must train ourselves to speak less and less of them, to think less and less of them, and to train the mind to devote itself entirely to the larger, the greater, the lovely, the true, the lofty, the beautiful, the ideal.

There are too many wonderful things to think about and talk about to waste time in talking of weakness and adversity; and there are too many marvels in life to think about to devote a single moment to the thought of mistakes, errors or wrong.

Therefore, we should turn attention upon the great goal of the emancipated life and the great life—the life that we all can attain and live in all its glory and splendor now.

Here we have a theme that will inspire us all for centuries and for ages; and we know that the more the mind is lifted in the thought of such an inspiring theme, the clearer becomes the mind, the stronger becomes the mind and the more brilliant becomes the mind. It is gain, and gain continually therefore at every step of the way; and we know that when the power and brilliancy of



the mind is developed, and the higher consciousness of the soul attained, it becomes less and less difficult to correct every mistake that may be made, or that we may meet upon the pathway of life.

The great teaching is this, to keep the eye single upon the Most High, and upon everything that is lofty and great and wonderful; and this teaching is absolutely scientific because we invariably move in the direction of our thought and consciousness. But we can not keep the eye single upon the lofty and the sublime while we are turning most of our attention upon the mistakes of the race, or the wrongs of the world. So long as we think of the lesser we will concentrate upon the lesser, and will move in that direction.

However, the moment we begin to think only upon the greater and upon the sublime, we will concentrate upon the highest and move toward the highest. This is the great law, and it is indeed a simple law—so simple that it can be applied perfectly by any one, even though the understanding of real life has just begun.

The rising pathway of life is not, under any circumstance, a difficult pathway, although we have made existence

very complex and very complicated by permitting ourselves to become completely upset and confused by every tiny error that has appeared in our midst.

However, when we take this view of mistakes and error, all such confusion will disappear, and we will proceed calmly, serenely and surely towards higher and greater states of existence. Then, when we know that God is also human, fully appreciating what we are trying to do, ready to aid us and guide us in every form and manner whenever we so desire, but wanting us to be free, wanting us to realize that when we do reach the high places, we have earned every step of the way—when we realize all these things, we are ready to declare with the Ancient of Days, "It is all very good."

The great plan of life is perfect as it is. We would not want it changed. We simply need to understand its purpose, and learn how we may relate ourselves more perfectly to the great law of the ever-ascending life. And this wonderful lesson we are now beginning to learn, which means that the future of the human race upon this planet will be greater, more wonderful and more inspiring than anything we have ever imagined or dreamed.

(The End of This Series)

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*Blessed is the man who has a hard time of it, provided he knows that he is equal to every occasion.*



# COSMIC CONSCIOUSNESS

## I

**T**HE high, the lofty, the beautiful, the sublime—these have always held a strange fascination for man; they have called upon his spirit in every age and under every circumstance, and have ever beckoned his soul to come upward and onward to some strange, mysterious goal—some wonderland beyond the world of substance and things. And he has listened to the call; he has followed the distant, ascending light, but he has not, in many instances, gone very far. He has remained content to be simply interested for the time being, promising himself and his pleading soul that some day the journey would be taken, the mysterious light followed to the end, wherever it might go; the sublime heights scaled, even though they tower far beyond the firmament of the sky; and the wonderland beyond entered into and explored, however far it might extend into the kingdoms of some other world.

Some day these things will be done. This is the promise of man to his kind and patient soul. Some day the voice within will be heard; some day the light from above will be followed; some day the glory of His presence will be denied no more; but now the word is to wait; there are mundane affairs that need attention; higher things must be postponed till the present life is done. This is the verdict of man—mere man; that is the reason why mere man cannot enter the kingdom; that is the reason why it has never entered the heart of mere man what God has prepared for them that love Him.

Regardless of this, however, the sublime realms beyond continue to attract and fascinate the searching soul of every man. Something seems to impel the spirit of every human entity to turn thought and attention to higher things, just as if there were something beyond the world of things that held wonderful treasures in store. And naturally there have been many souls that have responded most freely to this strange and compelling force, becoming at times an irre-

sistible force, drawing the soul onward and upward, farther and farther, higher and higher, until the wonderland beyond became visible upon the distant heights of the spiritual world.

Among these, a chosen few have scaled the distant heights, and have beheld with their own vision what man may inherit in that other and better world. These have been the prophets of every age; the illumined souls of every clime. To every generation they have declared the glory of that higher realm, and they have pleaded ceaselessly with mankind to come and receive this sublime inheritance; but mankind has not always heeded the call; and the reason is obvious. They alone can believe in the vision who have beheld the vision. They alone can know who have seen. The prophets have found another world, a fair and wondrous world; but the glory thereof no man can reveal to another. He who would find must seek. He who would behold and know and enjoy, must himself enter therein.

In the present age, this wondrous world is usually spoken of as the cosmic world; and the awakening of the soul into the full spiritual realization of this world is designated as cosmic consciousness. It is the consciousness of the spiritual heights; it is the power of the soul to ascend to those heights, and know everything existing in the limitless and innumerable realms of those heights. In truth, it is the power of the soul to enter that vast and marvelous universe of transcendent spirit, that is above and within the entire visible universe. And it is a universe that is infinitely greater than the visible, being the soul and the spirit of the vast immeasurable cosmos.

When we speak, therefore, of cosmic consciousness, we refer to that something in the spiritual mind of man that can discern the spiritual world; not the invisible world merely, but the spiritual world; and there is a vast difference. Many can discern the invisible world; many can see and know what is not intelligible to the physical sense of man;



but there are only a few who can discern the spiritual world: and it is those that have cosmic consciousness.

There are many grades or degrees of consciousness in the wonderful scale of life; and these are as various as the many entities that possess life. The simplest forms of consciousness may be found in those forms of life that merely know they are alive; or that have no further realization of life than this, that they feel their own existence. From this simple state we may rise in the scale of consciousness, meeting greater consciousness the higher we go, until we meet that form of consciousness that finds expression through human intelligence. This form, however, is by no means exceedingly high; for although it may be wonderful, compared with the simplest form of consciousness—the mere feeling of individual existence—still it is insignificant compared with those marvelous flights of consciousness that express themselves through the exalted life of the soul, the highest of which is cosmic consciousness.

In the simplest form we find mere feeling, but as we rise in the scale we find senses and faculties added in various degrees of expression, providing the individual thereby with means through which more and more of life may be discerned. In the simplest forms, very little is known outside of physical existence and immediate physical environment; the means of knowing are so very limited; as we go higher, however, the inner consciousness of the individual finds expression through more channels, thereby finding access to more spheres of life, and accordingly lives in a larger and a greater world.

Rising from the simplest form, we may follow many degrees before we meet a consciousness that can discern anything beyond the physical side of existence; but as we proceed up the scale, we find the power to discern the mental side, appearing in an ever increasing measure. This power we meet in a large measure when we come to human intelligence; but we must go to the very apex of human intelligence before we meet the power to discern the spiritual side.

Speaking in general terms, we have three fields of consciousness. In the first field the mind is given the power to discern the physical universe; in the second field the mind is given the power to discern the mental universe; in the third field the mind is given the power to discern the spiritual universe. The simplest forms of life are active only in the first field. The usual form of human intelligence is active, to a greater or lesser degree, in the first two fields; the highest form of human intelligence, which invariably embodies spiritual intelligence, is active in all three fields, and is fully conscious of every form of individual consciousness that may exist in all three fields. In brief, this highest form of human intelligence, or consciousness, the perfected state of which is cosmic consciousness, knows how it feels to be conscious in every form or grade of individual existence.

When you have attained cosmic consciousness you will know how it feels to be a rock beside the sea, or a rose upon the breast of a damsel fair; you will know how it feels to be a tree in the forest, or a gleeful bird on the wing; you will know how it feels to be a denizen of the jungle, or to be a primitive man with his cudgel and cave; you will know how it feels to be a serf in chains, or a reigning prince upon the throne; you will know how it feels to be a man upon earth, or an angel in lofty realms; you will even know how it feels to be a god.

When you attain cosmic consciousness, you are in touch with all grades of consciousness; and you can enter into the feeling of any of them at any time, or exclude them all at will. All experience is open to your mind. You know every language, from the moaning of the wind to the silent words of angelic song. You can converse with the flowers of the field; you know how they feel; you know their hopes and aspirations, and you can sympathize with them perfectly. You know precisely what the beasts of the forest are thinking about; you know what they live for, and you are keenly alive to their trials and tribulations. You are in perfect sympathy with every creature, whatever the color or type may be; you know all their sor-



rows and all their joys. You know everything of which their spirits may be dreaming. And you feel as if they were all your own.

Humanity, with all its longings and difficulties, with all its weaknesses and imperfections, with all its hopes and virtues, with all its desires and ambitions, with all its griefs and ecstasies—humanity in all its grades and roles, is an open book to you. You know most keenly how they all feel. You can feel the heartache of the woman who is condemned, and you can feel the sublime, triumphant power of the saint. You know the dejected spirit of the down-trodden, and you know the innermost thoughts of those who are rising to victory and glory. You are in sympathetic touch with everything and everybody, from the waves of the restless sea to the masterful souls in the mansions above. The universe is your world; and to you there is but one heart, the heart that beats in every breast as it beats eternally in your own.

The highest state of consciousness to which any soul has attained in this present sphere of existence is known therefore as cosmic consciousness. In other, and more advanced spheres, there may be still higher states, but these must necessarily be other forms of cosmic consciousness, because cosmic consciousness implies the consciousness of every state of being that may exist in the entire universe.

Cosmic consciousness, however, is chiefly concerned with the spiritual universe, because when you have cosmic consciousness you are in the spiritual universe; in truth, you can not attain this consciousness unless you actually enter into the spiritual universe. You live, in reality, in the spiritual universe when you are in cosmic consciousness, but you can extend your consciousness everywhere, into a clod of earth, or into a blade of grass, or into the heart of a human soul. That is one of the wonderful powers of cosmic consciousness; it can go out into every state of being, from the lowest to the highest; it can feel the life of all that lives; it can know thoughts of all that have the power

to think; it can sympathize most deeply and most sublimely with every living entity whether it be upon the earth below or in the starry heavens above.

In cosmic consciousness you are conscious both of the physical universe and the spiritual universe, although you realize that the throne of your consciousness is in the spiritual. In ordinary consciousness, such as we exercise during our usual intellectual activities, we are conscious principally of the physical universe, with its more evident mental aspects; we are aware only of things that can be weighed and measured; and to a limited degree we are aware of the world of thought and mental action; but the spiritual universe, if we are aware of it at all, appears to be vague and far away. In cosmic consciousness, however, this condition is reversed. We are in the spiritual world; we know that it is in the life and environs of the spiritual that we are actually living; and we see the physical world, with all that it may contain, at what seems to be a slight distance away; but we can, at any time, extend our consciousness into every part of the physical world, and be completely at one with every pulsing heart.

When you are in this sublime state of consciousness, the physical universe seems to be on the outside, or at the outer rim, so to speak, of a vast and marvelous cosmos, the splendor of which no tongue can ever be able to describe; and you realize that you are in the very midst of this splendor, having the power to look out upon everything in every direction. You feel, as it were, that you are at the very center of the universe, and that you are at the very highest heights of the universe; and before you, wherever you may turn your limitless vision, you behold the shining glory of it all. You behold everything as it appears from the heights; and you can say with the "Ancient of days," "behold it is very good." More than that; it is beautiful, marvelous, far beyond the most stupendous imagination of man. And it is these things that "God hath prepared for them that love Him."

(To be continued)



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**W**HATEVER our conditions may be in personal life, there are better things in store. When things are wrong we simply ascend to the heights and all is well again. On the heights we meet the smile of God, and how soon that smile can change the world. That which is imperfect passes away as darkness before the glory of the rising sun, and the real beauty of life is revealed in all its loveliness divine.

When we ascend to the heights we find that the richness and splendor of life is not simply beautiful in the highest terms of sense, but that it is gorgeous—indescribably gorgeous, and that the sublimity of its grandeur far transcends our most exalted dreams of the celestial city on high. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man what God has prepared for them that love Him." The understanding of the personal man cannot discern these things, but the awakened soul ascends to the heights, and beholds what sublime existence has in store.

And it is then that the soul learns to know that God is love, that His goodness abideth forever, and that His kindness is as limitless as the Infinite sea. Everything is given to man. Nothing is withheld. All that the Father hath is mine. It is His will and His good pleasure to give us the Kingdom, but to receive the Kingdom we must go to Him. We must go and live in God's world, and God's world is on the heights.

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# ADVANCING TOWARDS INFINITY

## III

**Elementary Essentials**—When we appreciate the full significance of this momentous theme, and when we realize that in order to further the principles presented in this study, we understand that it will be absolutely necessary to reconstruct the mind completely and in every phase or ideal. Such reconstruction, however, can not begin somewhere up the scale, but must necessarily begin in the beginning; and therefore we shall find it profitable to give special attention to a number of elementary essentials as well as to some of the simpler methods involved in mind development.

When we undertake to rebuild the mind on a larger scale, it is clearly evident that everything we can do to broaden the mind, to deepen the mind, to deepen and expand thought, to enlarge and expand upon consciousness, to elevate all forms of thought, to extend every state of the mind, both into the within and into the without—we shall find all these things vital essentials; and every method with which we may be familiar, through which these essentials may be furthered, should be employed extensively, and at every opportunity. Briefly stated, one of the first essentials in the rebuilding of the mind on a larger scale is to lift the mind out of all its present conditions, and begin all over again, so to speak, with a larger outlook, with greater ambitions, with higher aspirations and with a much wider or extensive range for thought, consciousness and mental expansion.

However, all these exercises or methods must invariably follow the great principle involved in this study—to move and act towards the within—to advance towards infinity.

One essential that should be furthered is to make it a practice to consider all subjects, all objects and all experiences from an ever in-

creasing number of viewpoints. This, however, is a principle that we have considered frequently in connection with other lines of study, so therefore need not now be enlarged upon; but in this study it is of vital importance, especially in the beginning.

Proceeding further, we should train the mind to appreciate an ever-increasing number of subjects, shades of thought, modes of life and forms of expression; in other words, the finer appreciation can become, of all things, and the more we can see in all things, the better we prepare the mind for rebuilding on a larger scale, because this rebuilding does not mean merely size, but involves all the finer touches of mental life and expression as well.

A most important essential is to produce new combinations of thought; that is, to re-combine, again and again, our various ideas or mental images, with a view of producing as many combinations as possible; and this exercise will prove especially valuable if we proceed in trying to make these combinations with the one object in view, **to move towards the within**, or in other words to produce combinations within combinations, in an endless series inwardly towards infinity.

We shall also find it of great value to train the mind to distinguish between relative truth and absolute truth; that is, between truth that is simply a partial expression of the absolute, and truth that is so complete that it can never be changed, improved upon or developed farther. In connection with this effort, we should try to discern what remains undeveloped in all forms of belief and systems of thought, and also search for everything of real worth that may exist in every system of thought. Here we should remember that all the many forms of belief that we have inherited from the past contain elements of



worth, and also a number of undeveloped or unfinished ideas; and we shall find it extremely interesting to train the mind in discriminating to the very finest degree in this regard.

These various essentials and methods, although seemingly simple, will train the mind directly for the purpose we have in view—to rebuild mentality on a larger scale, and to **advance towards infinity**.

Furthermore, these methods will also develop and enlarge the mind to a marked degree; and what is very important, will prepare the mind for the more complex and the more difficult methods and exercises that will follow as we proceed with this course of study.

**Exercise in Concentration**—The use of concentration in this work will be necessary at every step of the way, no matter how deeply into the within we may advance; but in the beginning we may devote special attention to the practice of concentrating upon the finer or deeper essence of life that we know permeates all forms or manifestations. This practice will train the mind more and more to go into the within, into the deeper, the finer, the larger, the more extensive, the more wonderful—the great object we have in view.

We should also concentrate frequently upon the soul of life, upon the soul of substance, upon the soul of action, upon the soul of thought, upon the soul of mind, upon the soul of consciousness and even upon the **soul** of soul, always holding in mind the idea that the term “soul” represents that greater something, or that unlimited, immeasurable something that **lives within** all things, and from which all things receive life, essence, existence and form.

Furthermore, we should in all these exercises in concentration direct attention upon the within, causing all the actions of the mind to move **inwardly** into the immeasurable, into the unfathomable—towards infinity.

We can readily imagine the results of such modes of concentration, knowing that the forces of the mind tend invariably to follow the lead of concentration, moving in the very direction upon

which we concentrate. Therefore, by concentrating frequently, and with depth of feeling, upon the soul of all things, upon the inner world, upon the finer essence of existence, upon the great within, we cause all the forces and powers and faculties of the mind to move in the same direction; and this is exactly what we have in view—exactly what we must accomplish in order to rebuild the mind inwardly, again and again, upon a larger scale.

**Special Thought Actions**—In order that we may expand mind and thought more definitely and more effectively in the beginning of our development, we should, at every opportunity, direct the mind to think **out** in every direction, and alternate by thinking **in** in every direction. In other words, look into the great without, and try to **think** as far as we can into the vastness of the great without; then reverse the process and **think** into the great within, trying to think as deeply as possible into the vastness and immensity of the inner world. Then change our attitude and think outwardly in another direction in the same manner, following this by thinking inwardly in another direction, proceeding with this exercise until we have directed mind outwardly and inwardly in every direction we can possibly imagine.

This method, if carried out faithfully and with perseverance, will produce most remarkable results in mental expansion and enlargement, and will also train the mind for the great purpose we have in view, as well as prepare all the forces of the mind for deeper and greater work in this process of mental rebuilding.

Another valued method in the same connection is to take the faculty of mental penetration, and proceed to penetrate every state of the mind from every imaginable point of view or angle. Then proceed to send into all these various mental states twice as many forces of penetration as we have been able to discern and apply in the past. The value of this method we shall appreciate fully when we understand that by penetrating all the various forces of



the mind, we will enter scores and scores of mental kingdoms that we were never aware of before; in fact, we will find undiscovered country on every hand, and accordingly will add to our mental possessions on a very large scale indeed.

Furthermore, this exercise will develop insight, the power of discernment, the power of finer judgment, and will also lead directly towards the development of the sixth sense—a sense that we shall find, as we proceed in our development, to be of incalculable value.

We may proceed further by trying to double the active energies of the mind, trying to double our mental concepts by creating two concepts wherever we now find only one; and by doubling our conscious range, that is, trying to take in twice as much of the mental world in our consciousness as we have ever done before.

When we understand, as stated previously, that all the forces of the mind move in circles, we shall find a most important exercise in trying to expand all these circles **inwardly**, by applying the power of the will in that connection. To proceed, imagine a group of circles of force in any part of your mental world; then concentrate attention upon that group with a deep desire, accompanied with the full power of the will, to expand all of those circles inwardly. You will find this exercise intensely interesting; and as you proceed, you can actually feel the expansion and enlargement of your mind—a sensation that is not only most pleasing, but that will convince you, beyond all doubt, of some of the greater powers and possibilities that exist in the mental world.

**Exceptional Exercise**—To develop this inward tendency of mental growth and expansion, take any thought with which you are familiar, say your thought of life, your thought of the Infinite, your thought of the universe, or any thought that means a great deal to you; and after discerning this thought clearly in mind, try to permeate that thought with another thought of a similar nature, although much finer, more complex and more wonderful. Proceed

further by permeating this second, or finer thought, by a similar thought, still more fine, more extensive and more wonderful; and proceed as far as you possibly can go with that process. In fact, continue indefinitely, if you can; and we all can, although giving attention to as great a variety of important thoughts as possible, so as to further this mode of development in every conceivable direction.

The immediate result of this exercise will be, to reproduce, again and again, on a larger scale, the actual **power to think**; and when we know that the power to think is the one power that constitutes the distinguishing mark between the ordinary individual and the mental giant, we will certainly use every method obtainable for the development of this power; and here we have a method that will positively work wonders in every mind, where faithfully and extensively applied.

The same method may be employed in connection with what we define as the finer essence of the soul of any object or subject; and to proceed, take as an illustration the soul of a flower, the soul of any living entity, the soul of light, or the soul of the cosmos; and try to imagine a finer soul and a greater soul existing within your first conception of that soul.

And here we must remember that what we think of as the soul is only our conception of the soul, because the soul of anything is so great and so wonderful that we shall require an eternity in which to understand it absolutely. Therefore, by taking our present understanding of the soul as found anywhere, or in any entity, and trying to permeate that understanding with a finer or a greater understanding of soul, proceeding deeper and deeper into the soul of life, enlarging upon every understanding as we proceed, we realize that we will finally come into a consciousness of the soul that will be too marvelous for words to define, or even for the finest imagination to picture.

The above two exercises are indeed wonderful, as they will not only deepen mind, and expand all the mental processes, directing life and power towards



the unfathomable within, but they produce directly, most remarkable development, both of mental power, the power to think and the consciousness of the higher, the finer, the greater and the sublime.

**Leading Purpose**—In all these methods or exercises, our leading purpose should be to direct the mind to expand and develop **inwardly**; and so important is this purpose that mind and thought should be drilled in every conceivable manner along the lines of inward action, **thinking towards the within**, concentrating upon the within in all of its processes, towards the larger, interior world of mind and consciousness. In fact, this tendency should be made second nature; and furthermore this tendency should be made so positive, so powerful and so intense that it actually becomes a passion in the mind.

Realizing the fact that all rebuilding of the mind must be towards the within, we understand how remarkable our advancement in that direction will become when our desire for inward advance has indeed become a passion in the mind. This purpose, therefore, can not receive too much attention, nor be filled with too much ambition and persistent desire.

In the working out of this purpose, it is well to remember that a positive and determined desire to develop the mind towards the within will, of itself, bring greater and greater results. But when this desire is combined with a knowledge of how—combined with practical and scientific methods, a few of which we have mentioned above—results will be far greater; and furthermore, we will prepare the way for the more extensive attainments in this connection that we have in view for the future.

**Building New Mental Designs**—We understand perfectly that in order to build the mind on a larger scale, we must have new mental designs, because the creative powers of the mind invariably tend to create according to the designs of the mind that it obtains in consciousness at the time; and to pro-

ceed, we should first take a survey, so to speak, with the imagination, of the present size, capacity and power of mentality; and using that present design as we find it, as a temporary foundation or framework for a greater design, proceed, using the imagination again, and try to picture a design of the mind that is, say, twice as large in size, twice as great in power, and twice as wonderful in essence, quality, mind, life and consciousness. This building, however, must be inwardly, towards the great within; and imagination must be trained to create the new design within the present design; and here we shall find some excellent work for this marvelous faculty—imagination.

When this new and larger design has been built up, through the power of the imaging faculty, the creative energies of the mind will proceed immediately to rebuild the entire mental world in the image and likeness of the new design; and accordingly, the rebuilding of a greater mind will proceed in reality and in truth.

We shall find it profitable to employ the same method with respect to the different parts of the mind, the various faculties and talents, and powers and possibilities, as well as characteristics and qualities.

But again we must bear in mind that all this rebuilding of new designs must be inwardly; that is, the new designs must be within the former design; and as the within is infinitely greater than the without, we realize how it is possible to build a greater design in the within of any present design that may exist in the mental world.

These various exercises and methods will, under every circumstance, prove intensely interesting, and will be profitable in a thousand modes and manners, aside from the great central object we have in view—to reproduce the mind on a larger scale, again and again; and in fact perpetually, as there is no limit to this power; and the period of time in which mental development may continue is a period that will never terminate.

(To be continued)



# SACRED LITERATURE INTERPRETATIONS

A NEW HEAVEN AND A NEW EARTH

## II

“**A**ND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.”—Rev. 21:1-5.

Whenever the human soul is lifted to that sublime state in consciousness where the higher vision of the great possibilities of life appear upon the heights of glorified existence, there comes invariably a revelation of what we clearly discern as a new heaven and a new earth; and this is most significant.

We all have had these visions, these dreams of a finer and more perfect state of existence upon earth, as well as a more wonderful insight of what we imagined real heaven to be; and we have frequently inquired of our own soul as to the meaning of such an experience.

When we enter into the spirit of that sublime vision, we discover that all “former things” are passed away; there is no more sea anywhere, which is a symbol of confusion, uncertainty and the unknown; and instead, we find the

perfect, the beautiful, the highly developed everywhere, and in fact, the existence of everything on every hand that our dearest desires might wish for.

In the midst of this ideal state of existence, appearing in the glory of our vision, we discern the holy city, which symbolizes the realization of the perfect, the complete and the ideal in human life, sometimes spoken of as the new Jerusalem, a state of being that corresponds with our dream of the millennium, or what idealists of recent centuries have described as Utopia.

There is possibly not a single individual who does not at times have this vision of the new heaven and the new earth—of everything made perfect, beautiful and ideal upon this planet—where the many races of mankind dwell together in perfect peace, working for the highest good of all, and for the most won-



derful goal of human destiny that imagination in its greatest flights can possibly picture; and we all have hoped and prayed that such a vision might become a reality in our own day.

In the midst of our hopes and prayers we have invariably asked ourselves if this new heaven and new earth is something that will come of itself in its own time; or is our vision of this wonderful state of being merely a possibility that we can make real at any time when we may so desire. This is the great question that appears in the mind whenever we discern this wonderful vision; and how this question is answered will mean everything, both to the present and to the future.

If we decide that the new heaven and the new earth is something that will come of itself in its own time, then there is no need of our working for Utopia, or for the millennium, or for the betterment of life with a view of ushering in the new day at an earlier time. However, if the new heaven and the new earth are merely possibilities that we can bring down to this life whenever we so desire, then it is most important that we proceed at once with the building of the holy city, not losing a single moment in pressing forward with such a wonderful work.

When we examine the experience and insight of the prophet, who supposedly looks into the future, we naturally ask the same question, "Does the prophet actually see what will come to pass of itself in its own time; or does the prophet merely look into the vast and marvelous possibilities of ex-

istence, discerning there the vision of wonders, attainments and achievements that we all can make real at any time whenever we proceed to do so?"

To answer these questions we must first consider the fact that the prophet invariably declares, "These things are now at hand, and are about to come to pass"; but we know that hundreds of wonderful prophecies declared in that language centuries and centuries ago still remain unfulfilled. That alone would lead us to the conclusion that the prophet merely saw the possibilities that were indeed at hand, and not the perfected thing itself, which would have to be developed and made real by the individual or the race that received the prediction.

We need not depend, however, upon such a mode of analysis for our conclusion, because we have our own spiritual consciousness and our own experience in the higher realms of mind and soul, each one of which will reveal the answer we desire; and the answer is positively and invariably this, that the new heaven and the new earth that we discern in the light of those revelations that appear to the soul during its sublime moments—this new heaven and this new earth constitutes wonderful possibilities that are in store for the human race, and that the human race can make real, even in this generation, if we would all go to work this very day with the building, here upon earth, of the holy city.

All these marvels and ideals of which we have dreamed so much exist potentially in the richness of the cosmos; but they are not be-



realized anywhere until we ourselves proceed to make the potential actual, and make the ideal real.

The new Jerusalem will not come down of itself, although the possibilities of such an ideal state exist even now within reach of humanity; but humanity must do something definite to bring down, upon earth, the new Jerusalem; and that something definite we all understand full well—it is nothing more nor less than the living of the life of truth, the ideal life, the spiritual life, the working out of everything of worth that exists in human possibility, and the development of the highest, the greatest and the best upon all planes of consciousness and expression. And we all realize that when we do build for this greater life, this more wonderful state of existence of which we have dreamed, then indeed will all “former things” pass away.

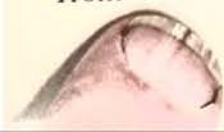
We know that in dealing with life in general, or with the world in general, that there is an external phase and a higher phase existing everywhere; and it is within this higher phase that the wonderful possibilities of the future may be found. This condition, however, is also true of every individual. We all have our temporary, external side, and also our higher side; and how we deal with these two sides of human nature, will mean everything, both to the individual and to the race.

When we deal with our own personal existence, we usually live, think and act according to what the temporal, or lower side may indicate. In brief, the average individual draws his inspiration from the outside, and formulates

his ideas according to what appears in the external. We employ the same method in dealing with others. We know that every individual has a higher side; and yet we usually judge that individual according to the defects and the shortcomings that appear in the external. We meet life and circumstances largely in the same manner; we judge according to appearances, and draw our conclusions according to what the undeveloped may seem to indicate.

However, if we would realize the new heaven and the new earth in the life of every individual, we must change our course in this regard absolutely. We must follow the vision; and the vision declares that the possibilities existing in every life and every individual are wonderful and marvelous beyond description. True, we must adjust ourselves to things as they are, and meet conditions more or less upon their own plane; but under every circumstance we should give first thought to the higher side of every individual, every circumstance, every experience; and in brief, of everything that we meet in life.

When we deal with people that seem to be inharmonious and antagonistic, as well as circumstances of this nature, we shall meet problems that require deep thought and fine judgment; but if we will keep the eye single upon the higher side, upon the superior side, upon greater possibilities, upon the new heaven and the new earth existing in the higher realms of that life—if we will pursue such a course, we will not only remove discord, misunderstanding and all sorts of ad-





verse conditions in less time, but furthermore, we will become inspirations to everybody with whom we come in contact.

Regardless of the problems that we have to meet in everyday life, we shall find that everything will work out more perfectly, with more satisfaction and with far greater results, along the lines we desire, if we always make it our purpose to see the upper side, the superior, the better side, the new heaven and the new earth existing in the potential everywhere; and when we proceed in this manner, regardless of how different or complex the situations may seem to be, we shall find that the "former things" will pass away in less time and with less effort.

Another great truth to be considered here is this, that any soul who dwells constantly in the upper realms, and who tries to meet all people and all conditions in the spirit of the higher side, judging as little as possible according to appearances, and always expecting the higher and the better to manifest, always looking for the new heaven and the new earth to appear, always hoping and praying that the new Jerusalem may come down into the visible—any soul who lives, thinks and works in that attitude becomes a tremendous power, not only in his own world, but in the world of all individuals with which he may come in contact. Such a soul is a benediction everywhere, and is invariably an inspiration as well as a great power for good wherever he may live or move or do his work; and this in itself is something of tremendous importance.

Another law to be considered is this, that when we continue to live in the spirit of the sublime vision, always holding before mind the new life, the new heaven and the new earth, and continue to live, think and work in the inspiration of that wonderful vision—when we live in this manner, we will positively create those higher and finer things in our own world, first in the mental and the spiritual, and then gradually externalize or manifest in the without what we have so wonderfully created in the within.

That is how we cause the new Jerusalem to come down, or rather the new life, to come forth from the inner spiritual realms into the outer and visible realms. And we shall find that the new Jerusalem, the ideal state of existence, will indeed be adorned as a bride, pure and beautiful, filled with the highest and the finest emotions, inspired by the most sublime thoughts of life, consciousness and realization.

The symbolism here is not only beautiful, but very significant, as we all know that a woman when in a state of mind where she enjoys, or contemplates, the highest states of love—the state into which every bride enters, as far as she has developed her spirituality—we know that every woman entering that state, does become wonderfully beautiful, manifesting the highest and most perfect existing in her awakened and inspired soul.

The statement, therefore, that every bride is beautiful is true for this reason—she lives for the time being under the inspiration of the highest love, everything that is sublime and beautiful in the spirit



of love coming forth to a climax in her personality and her mind, ascending to the very apex of the realization of everything that love may promise or signify. Accordingly, she manifests in mind and personality all the richness and beauty and loveliness of her feminine soul; and it will be a glad day when every bride will continue to live in that same attitude all through life.

We find the same beautiful and inspiring symbol in the ideal life coming forth from the spiritual within, manifesting in the external, adorned in the same way—literally clothed with everything that is beautiful, sublime, perfect, rich, worthy, superior. When we understand perfectly the symbolism of such an experience, we realize not only the meaning of the coming down of the new Jerusalem, but we begin to understand what we must necessarily do in order to make the new Jerusalem a reality in the visible—to build here, in this world, the glory and splendor of the holy city.

In our own personal experience we know that we have lived continually, for days, weeks and possibly months, upon the sublime heights, in the very midst of the Paradise of God, realizing the presence of the new heaven and the new earth, discerning positively that all those things were true; and finding after such an experience that we actually have built up, in our own consciousness, all the essentials of our highest picture of the new Jerusalem. We have indeed perfected, in our own mental world, the ideal life, and have built, with all its glittering domes

and crystal spires, the holy city. And in some measure those sublime creations have come down into the visible, manifesting themselves in personal life, making everything in our daily experience more rich, more perfect, more ideal, more desirable and more wonderful, and holding out for the future promises and possibilities that were inspiring indeed.

Thus we have observed the tabernacle of God coming down into the personal life of man; and accordingly, we began to dwell with God, and God began to dwell with us.

When we examine the life of the average individual, we find that his dwelling place is very material; he is conscious only of the material and the visible, and therefore, never, for a moment, enters the tabernacle of God. But after the individual has experienced the Great Vision, and the soul has taken wings to sublime heights, thereby entering into the conscious realization of the new heaven and the new earth, a great change has begun, because whatever we become conscious of in lofty realms, we invariably create and bring down into manifested realms. It is then that the tabernacle of God becomes more and more visible in the outer life of the individual; and it is then when each individual begins to realize that he is living with God, walking with God, having actually taken up his permanent abode in the House of God.

We repeat that every individual is more or less familiar with these wonderful and inspiring experiences; but we can not emphasize the fact with too much positiveness



and force that all these things, although existing in the potential, will become actual only as so desired by the individual. The new heaven and the new earth will appear when we wish it so to be, and after we have worked faithfully and well in the building of the holy city, both in the within and in the without.

This work, however, although not beyond the power of any individual, is a work that is not simplicity itself, as the average mind is hemmed in, surrounded, filled here and there, and literally permeated with the "former things;" that is, with undeveloped ideas, imperfect beliefs, all manner of superstitions, outgrown customs, adverse habits, and in brief, filled and surrounded with a "bundle of things" that have been inherited from the earth earthy, or from the imperfections and the mistakes of the past. These former things must pass away; but they will not pass away until the soul transcends the earth earthy, and begins to follow the vision, creating the higher, the greater, the more sublime—and in truth entering into the realization of everything that is higher, greater and more sublime; or, briefly stated, begins the building of the holy city.


To proceed with this great work we must pay no further attention to "former things," no matter how near or dear they may seem to be, because they are imperfections, and have no place in the new Jerusalem. They mean nothing more for anyone, and are merely remnants

of previous efforts, all of which we should have outgrown years and centuries ago.

When we proceed to follow the great vision, and begin to live the new life, we will proceed under the inspiration of a superior understanding; and that superior understanding will shed new light on all the problems of life, all the situations and circumstances that we may meet; and therefore, we cannot proceed in any form or manner as we did in the past. Our ideas will be new; our methods will be new; our objects and aims will be new—everything will be new, because we have found new light, a better way of doing all things, a better way of meeting all things, a better way of overcoming or transcending all things—a better way because we are under the inspiration of the Great Vision.

When the great new day has finally dawned, and we discover that we are entering, more and more perfectly, into the realization of the new heaven and the new earth, where all things are perfect, beautiful, ideal, we begin to live on the heights, ascending continually to more lofty heights. And there is no sorrow on the heights, because God has wiped away our tears; and there is no weeping or crying on the heights, nor any more pain. The "former things" have passed away; and instead we discern the glory of the Kingdom everywhere; and in the midst of this sublime and wonderful state of existence we behold, in all its splendor, the holy city.

(To be concluded)





# WILL POWER AND MENTAL FREEDOM

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**A**MONG the many lost arts that are being rediscovered at the present time few if any are more important than the art of using the will; and the more we study and apply this art, the more we appreciate the wonderful possibilities of the will, and the great gain that must inevitably come to the race when we all learn to use the will both thoroughly and scientifically.

It is a fact, not pleasant to record, that ninety per cent of the people in the world have neither a strong nor a well developed will, and do not know how to use what will they may possess. Among the remaining ten per cent, less than one per cent are in possession of a powerful will and a practical knowledge of its correct use. Needless to say, we find this one per cent among those who have achieved greatly, who have made much of life and who have risen mountains high above the mass.

When we study the power of the will, or the lack of it, and its effect upon human life, we find some very interesting facts. Among these is the fact that a large majority of what we describe as criminal acts are due entirely to weakness or lack of development in the will. People go wrong not so much because they do not know the right, but principally because they have not the will to go right when temptations or adverse suggestions meet them on the way. We also find that most poverty, together with misery and degradation in the life of the submerged tenth, or elsewhere, has the same cause—weakness of will, although this one principal cause may in many instances be accompanied with secondary causes for which the individual may not be directly responsible.

Furthermore, we find that inefficiency, poor work, inferior living and a low type of intelligence as well as sluggish mental activity—all of these come almost invariably from a lack of will power or a lack of development in the power of the will.

We shall readily discover the reason why of these facts when we realize that no force, or faculty or talent in the human mind can do its work properly unless directed, impelled and governed by a positive, effective and determined will.

In our study of the effect of the will upon the faculties, powers and possibilities of the human system we find that we can, through the development and scientific use of a strong will, cause every faculty or talent in the mind to more than double its capacity and power; and we can increase the activity and the brilliancy of the mind in the same way to a remarkable degree.

We find the more we study the will—the psychology of the will—that it is will power that constitutes the directing power and the governing power of the entire human system; and therefore, if the will is weak we realize that not a single element, force, faculty or talent in the human system can do its work properly.

Where the will is weak everything will be ordinary or inferior; many forces and activities will be misdirected even to the extent of positive wrong doing; mistakes will be numerous; there will be much waste, both of life and power, and results will be both meager and inferior. And this is the state of affairs in the life of the average individual because in all such people the will is usually weak, or at least neither strong nor properly developed.

On the other hand, when the will is powerful, and used scientifically, the entire human system, including mind and personality with all their powers and possibilities, will come up to a high mark of action, efficiency and expression. In consequence the individual will do better work and more work; mistakes as well as waste will be reduced to a minimum, and greater results together with far more rapid advance will invariably follow. Furthermore, there will be a remarkable increase in both



the usefulness of such a life and the joy of living such a life; and we readily understand that an individual proceeding with all these advantages will be able to further higher and greater development along all lines with decided success.

When the will is powerful and correctly employed, the individual is able to take hold of all his powers and possibilities, and not only apply those powers and possibilities with the greatest degree of success, but also further that development more and more until the high goal in mind is actually realized.

We all appreciate the fact that we do not know what we really can do until we turn on the full current of mind, life, power and talent; but we can not, under any circumstance, turn on the full current until we have a powerful will together with exact knowledge as to its full and effective application.

In practical experience we have observed, again and again, that a man with a powerful and well trained will can accomplish from one hundred per cent to four hundred per cent more than a man with a weak will, even though the two men have the same mental capacity, the same talent, the same education, the same advantages and the same opportunities with which to work. The problem, therefore, of increasing the power of the will and of training the will in the most scientific manner is a problem that deserves and must have our very best attention.

When we consider the development of the will there are a number of suggestions of value that might be offered; but in this connection we will devote our attention principally to the great fundamental essential which is nothing more nor less than mental freedom. If we would develop a powerful will we must first secure absolute mental freedom. The mind must be free to express itself, apply itself, govern itself, think its own thought, direct its own ambitions and aspirations, determine its own destiny and live its own life according to its own highest ideal. The reason why is found in the fact that the will does not become powerful and masterful until it governs the entire mind, and

governs absolutely. Moreover, this is the right of the will, in fact, the inherent function of the will.

However, when the mind is governed partly by outside influences—by “authority” in religion, in education, in science or in any other form or manner, the will of the individual is partly ruled out; that is, instead of being a thoroughly developed will, with full rights and privileges, it is more or less a crippled will, held largely in bondage by forces and factors from without, exercising rulership upon mentality and all the phases of the mind. In other words, the will under such circumstances will be used only in part; and that which is used only in part invariably remains weak or limited or undeveloped.

We never gain real power along any line until we further full, free and thorough expression along that line; and therefore a will that is held back, or more or less squelched by external forces, factors or authorities, will at best be a weakling; and when an individual has nothing better than a weakling for a will, he will live only a fraction of a life, and will be able to accomplish only a small fraction of what he really has the talent and power to accomplish.

To illustrate the idea, if you are a devoted worshiper in a religious system that claims authority over your mind, your thought and your belief so that you do not feel free to think your own thought or formulate your own ideas or convictions, you are not mentally free; you are in mental bondage; and men and women who have entered into mental bondage will become weaklings in mind and character if they are not so already. Such people will never manifest originality, character, genius or superior attainments, but will merely remain loyal members of the flock; and their children and grand-children, with succeeding generations, will feel the effect most seriously of this mental bondage and the weakening of will power.

Accordingly, many of the descendants of such people will not only be lacking in will, character and initiative, and have to meet the natural consequences,



such as poverty, low intellect, miserable existence and the like; but many of these descendants may be so weak in character or in will, that the temptations of the under-world may take full possession of them, and they may not only develop criminal tendencies, but go on down the scale to the lowest state of human life.

To illustrate further, if you are a member of an institution where you are governed by so-called "superior authority" in all matters pertaining to life, morals, belief and personal action, you are laying aside your own will the greater part of the time. You are not only placing yourself in mental bondage, but you are permitting "thieves and robbers" to come into your mind and steal away the greatest gift of Nature to the personal mind of man—the power of will, the power of individuality, the power and the privilege to be yourself, to rule yourself, to govern yourself and to live your own life according to your own highest light.

Now that we understand the psychology of life and its many factors, we know that religious or educational systems that demand from their members or pupils strict adherence to the doctrine or the text, or to prescribed regulations, invariably place the mind of the individual in bondage, compelling the individual to lay aside his own will and his own power to think, and accept instead the ready made ideas of some "authority" of past centuries.

We know that such systems of education may develop scholars; but a scholar is not necessarily a big man; in fact, many of them are very small and insignificant men—individuals without character, without initiative, without originality, without any constructive force whatever. True, there are exceptions; but the number of scholars who do not have the power to create an original thought or do anything worth while in the world, aside from creating more scholars of the same type—the number of such scholars is entirely too large.

We also know that in many instances a scholar is simply a college bred person whose mind is full of "facts" that are not true—the mind crowded with

learning that is based largely upon guess-work or superstition, or upon a one-sided viewpoint of life. And it is no credit to educational systems or modern civilization to produce scholars of that type.

Any system of thought or any institution that is so constructed that it limits the privilege of the individual to think his own thought, will produce in that individual mental bondage, and thereby weaken the will; because, as previously stated, the will can become powerful only when placed in absolute control of the entire mind, and when inspired in its governing power by an ever-ascending consciousness of the superior, the wonderful, the sublime and the marvelous.

Then again we must not overlook the great fact that the power of the will is, in the strictest sense of the term, not will power unless it does exercise **full control over the entire mind**. In other words, a governor is not a governor unless he actually governs. If a governor pretends to govern under the rulership of some "other authority," then the so-called governor is simply a "tool" in the hands of the "higher up authority."

Thus we realize that when the will of the individual is compelled to submit to outside authority, it ceases to become real will power, and instead becomes merely a tool that controls mentality in a limited measure here and there, but only upon the suggestion of the said external authority.

When we understand this fact we shall not have to devote a great deal of "tall thinking" to the discovery of another fact; that is, that in the midst of such a state of affairs in the mind of man, things will be very much mixed, and the individual will hardly know where he is, what he wants to do, what he can do, or what his real position or standing in life may happen to be at any step of the way. Briefly stated, such an individual will live in chaos and confusion, acting almost entirely upon the suggestions of "superior authority;" and when not under the complete rule of such authority will drift absolutely without object,



without aim, without initiative or future plans.

We can state it as an absolute fact that the breaking down of the will must invariably be followed by mental weakness, moral weakness, poverty, mediocrity and inferiority; and these conditions, if not appearing to any extent in the first generation, will appear to a most startling degree in succeeding generations; so that any individual who permits himself to live in mental bondage, and who rules out the power of his own will, may become the progenitor of mental and moral weaklings, mental defectives, idiots, abnormal individuals or human specimens with uncontrolled criminal traits—all of them children of a weak will somewhere in the line of human generation—such weakness of the will coming from mental bondage—and such mental bondage coming from imperfect instruction or methods in religion or education that made the individual submit to “superior authority” in thought, in belief, in action, in life.

When we study the subject further, and in another direction, we find that military systems have the same effect upon the individual, because under such systems no individual governs himself; his mind is not his own, and although such soldiers and subjects may be good servants, ready to shed rivers of innocent blood at the command of another type of “superior authority,” nevertheless they will all steadily go down into mental and moral weakness until they may be ruled absolutely by “the powers that be,” no matter how unreasonable or unjust or inferior the ruling authority may be at the time.

Furthermore, the children and grandchildren and succeeding generations of such soldiers and subjects will manifest still greater inferiority, weakness and insignificance—becoming by the thousands and tens of thousands merely human drift-wood.

Again we meet exceptions; but we all know, who are familiar with the facts, that every great military nation in history was succeeded in a few years by a

nation of inferiors, or at best by a nation wherein the majority had fallen many degrees in the scale of human life; and here we find a reason why—another reason why many of the giant nations of the past have gone down; and if we have greater and more sublime ideals for the rising nations of the present, we will do well to think upon these things, both carefully and wisely.

Without going into further details it becomes clearly evident, therefore, what man must do to be free—he must refuse absolutely, from this time on, to be an instrument in the hands of military authority, religious authority, scholastic authority or any other form of outside authority, even though such authority may claim to be superior.

The individual must take full possession of his inherent right to be mentally free—to think his own thought, to develop his own marvelous possibilities according to his own initiative and mental design—to live his own life on the largest possible scale according to the highest and most sublime ideal conceivable. He must positively take this great step in order that he may develop the real power of the will—that power in the human mind that alone can govern all the elements, forces, faculties and possibilities existing in the personality of man—that power that alone can, when fully developed and scientifically applied, make man a master over himself, his life and his destiny—that power that alone can take positive and perfect hold of everything existing in the being of man, and direct all these living factors towards a larger and a greater expression of life, talent and power—towards the most wonderful greater attainments and achievements, and towards the most sublime goal the individual may have in view—that power that can lift all individuals from any state of existence to the most inspiring state of real manhood and real womanhood—a power, therefore, that is beyond all value and price, and should be cared for as one of the rarest gifts from the Creator to the soul of man.



# CONCENTRATION

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A SERIES OF LESSONS ON THE MASTER KEY TO ALL ATTAINMENT AND ACHIEVEMENT, TO BE PUBLISHED IN FULL IN "ETERNAL PROGRESS"

## LESSON VII

**I**T WILL be clearly evident to everybody familiar with the nature and purpose of concentration, that the real and the more perfect form of concentration is not possible so long as the mind is habitually restless, or enters frequently into states of confusion, chaos or inharmony.

Accordingly, in the development of concentration it becomes absolutely necessary to attain poise, serenity, calmness and a permanent state of harmony, although it will not be sufficient to attain these quieting mental states in a superficial degree only. For the purpose of concentration we must go deeper into the feeling and realization of serenity and develop a deep consciousness of interior stillness—a stillness that is not only absolutely calm, but is also alive with limitless life and invincible power.

We all appreciate the fact that the calm, serene and self-possessed mentality is always the most powerful; and there are two reasons. The first reason is that such a mind does not waste energy, but retains it all for constructive use; and the second reason is that such a mind concentrates more perfectly, and therefore give full and effective expression of all available power wherever attention may be directed. The majority, however, even among those who have developed calmness and self-possession, have not become conscious of this deep, interior stillness which we shall find absolutely necessary if we would attain concentration to the most perfect degree; and the reason is found in the fact that when you enter this deeper state of stillness, your Conscious Ego will, so to speak, establish itself back of all mental action—beyond and above all your forces and faculties; and therefore you can, through your Con-

scious Ego, take positive hold of them all and direct them all with full capacity upon the work at hand, or upon any object or goal you have in view.

This fact is so perfectly clear that no further analysis will be required, nor shall we find practical illustrations necessary to prove the statement that real concentration is possible only when we live, think and act through the conscious realization of this deep interior stillness.

All that we want to know, therefore, in this regard, is how we may develop this deeper calm, or how we may learn to think and concentrate in the attitude of this state of complete serenity—a state of serenity that is perfectly still and at the same time fully alive.

To develop the mind and all habits of thought in this direction, we may make excellent use of suggestion or affirmative expressions; that is, we should think and suggest to the mind not only the existence of this interior stillness, but through suggestion direct the mind to enter more and more into the realization of this stillness as well as develop the still and calm mode of thought and action under every circumstance.

For this purpose we should take spare moments every day for turning thought and attention upon the inner mental world, with a view of acquainting the mind more and more with the stillness and serenity of the interior states of the mind; and we know that whenever the mind becomes familiar with any new possibility, the tendency is, not only to develop the possibility, but to enter into the nature of that possibility as far as present modes of action or objects will permit.

Therefore, when the mind is made fa-



miliar with the existence of a deeper state of interior calm, we shall find that all the states of the mind will, more and more, incorporate the same degree of calmness and serenity of which we have become conscious through our contact with the deeper realms of serenity and stillness.

A most excellent practice is to use the imagination in this connection for the purpose of picturing before consciousness the nature and reality of this finer interior state of stillness and power; and then to concentrate attention upon that state, trying to *feel* more and more that we are establishing the real self in the very midst and the very life of that interior state. In using imagination for this purpose we should try first to realize what it would mean to live in a mental realm where stillness was absolute, and where that stillness was so full of life and power that it would not be possible for a greater measure of life and power to exist, or to be expressed in or through that state under any circumstance. In other words, we should try and imagine the highest, the most wonderful and the most perfect state of absolute interior stillness that we can possibly conceive—we should imagine such a state existing in the deeper life of the mind. Then, having clearly pictured such a state before consciousness, so that we have a perfect idea of the nature, reality and power of such a state, we should concentrate the whole of attention upon the very *spirit* of this interior stillness with a view of entering, consciously, more and more into the absolute existence of that spirit until


we can feel this absolute stillness through and through just as keenly as we feel the reality of our own being.

We shall find by giving thorough attention to these methods that our consciousness of peace, serenity and stillness in the deeper realms of mind will become infinitely finer, larger and more wonderful than it has ever been before; in fact, we will realize before very long that we never in the past had the slightest idea of what real stillness or serenity actually signified. But now, after having become conscious of the deep interior calm, we shall feel as if a new revelation had been given to the mind, and we shall become conscious of a peace, a poise and a power that is wonderful beyond description.

However, whether or not we may succeed at once in becoming conscious of this interior stillness in its absolute state, we shall, if we move in the right direction, develop in the mind a deeper calm and a more alive serenity until we can actually feel that we have risen above or gone beyond the ordinary confusions and disturbances of thought and life, standing back of it all holding in our hand, so to speak, the mastery of it all; and it is when we reach that lofty, that serene, that masterful position that we can concentrate perfectly—that we can take positive hold of all the elements, forces, faculties, talents, powers and possibilities of mind and personality, and do with them what we will—apply them all with full force and capacity, and with the greatest degree of effectiveness upon any work upon which we may direct our thought and attention.

(To be continued)

*People who "squeeze the pennies"  
also squeeze their brains---they  
become smaller and smaller in  
everything every year*





# SCIENTIFIC MANAGEMENT OF MIND, BRAIN AND PERSONALITY

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AN EXTENDED COURSE OF STUDY IN THE DEEPER LAWS AND PRINCIPLES  
OF HIGHER EFFICIENCY

TO BE PUBLISHED IN FULL IN "ETERNAL PROGRESS"

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**I**N the application of the principles of scientific management, especially as applied to mind, it becomes highly important to understand the nature of mental action, because there is possibly nothing that is more important in the entire field of higher efficiency than the full and scientific direction of what is generally defined as mental action.

The understanding of the nature of such action, therefore, will aid us remarkably, knowing as we do that the better we understand what any factor really is, the more perfectly we can apply or develop that factor.

When we study mental action we find that it is composed of a vast number of points of action, the number of which is impossible to conceive, as the points of action in a highly active mind may reach millions in number, and even billions. It is sufficient, therefore, for our general study to realize that the number of such points of action is very great, and also that the more we increase the number of these points of action, the greater becomes the power of mental action in general, and the greater becomes the capacity of the mind as a whole.

Considering briefly that part of your mind that is active, we may state it as a general principle that it is composed of a group of forces varying in power, quality and fineness according to the degree of development to which the mind has attained; and all of those forces constitute mental actions, or do, when directed, become mental actions, such actions being composed of the vast number of points of mental action just mentioned.

To state it differently, the active phases of your mental world constitute literally a sea of almost innumerable points of mental action, most of them so delicate and so fine that even the imagination will find it a great task to actually discern their nature and movements. These points of action are in a sense electrical and magnetic, having a positive and a negative pole, and therefore follow each other along any line of action, being irresistibly drawn towards each other by what we may define as magnetic attraction in the mental world.

Therefore, whenever a group of these points of action are directed to proceed in a certain direction, or to work for a certain object in the mental world, they attract a vast number of similar points of mental action and may, under certain circumstances, attract nearly all the points of mental action existing among the active forces in the mind, under which circumstance the power of the mind in the direction mentioned will become tremendous.

We frequently meet with minds that appear to be magnetic under certain conditions, and under other conditions electrical; and this explains the reason why; that is, the forces of such minds are so well harmonized that they invariably give expression to their true nature, while other minds, being more or less confused, do not express the magnetic or the electrical factors, and therefore are never brilliant nor attractive.

It is well to mention in this connection that when the mind is electrical it becomes exceptionally brilliant, and when magnetic it becomes extremely attrac-



tive. These two conditions arise directly from the mode of action of those points of mental action of which mental force is composed.

It is well to mention further, that when these points of action move directly and forcefully upon a certain definite object or purpose, the action of the mind is electrical and invariably becomes more brilliant. But when these points of mental action move harmoniously and serenely in circles, the result is what we might call mental magnetic attraction, a condition that is frequently distributed throughout the personality, thereby producing what we know as the magnetic personality.

This subject, although extremely interesting, is not directly connected with scientific management, and therefore will be considered more in detail in connection with other lines of study; but it is vitally important in our analysis of scientific management, especially as applied to the mind, to know first, what mental action really is, and also to know the difference between mental actions that tend to make the mind brilliant and mental actions that tend to make the mind composed, serene, harmonious and attractive.

We know that we are all called upon at certain times to increase the brilliancy of the mind, while at other times, it is magnetic attraction, both in mind and in personality, that will serve our purpose the best, whether in the social world, or in the business world. To understand these finer laws, therefore, becomes extremely important.

The statement was made that the increase of mental points of action tends to increase both the power and the capacity of the mind, and, therefore, it will be interesting, as well as valuable, to consider methods through which such increase may be secured. In the first place, there is nothing that will tend more to add to the points of mental action than the use of the mind along as many lines as possible; or, in other words, training the mind to enter into every subject from every possible angle. This, however, is a method or a use of the mind that is valuable in so many ways that it cannot be given too much

attention, although it is only one of many methods that may be employed for the object in view.

We shall also find decided increase among these points of mental action when we proceed to intensify, so to speak, the vibrations of the mind in general. In other words, the more rapid the vibrations or activities of the forces of the mind, the more points of mental action each force in the mind will tend to produce. Therefore, we shall find that the highly active mind has possibly from one to ten times as many points of mental action as a sluggish mind, or a mind that is active only to a moderate degree. When trying to increase mental activity we must, under every circumstance, maintain poise and harmony of action, as well as depth and serenity of feeling.

We all appreciate the power of desire along any line; and now that we know of what mind forces are composed, we can, through persistent desire for the increase of points of mental action, absolutely produce such increase in that manner, and in that manner alone. Briefly stated, if you should proceed with the desire to double the number of points of mental action in your mental world, and should proceed with confidence as well as persistent or determined desire, you would, in the course of a reasonable time, actually secure the increased number you had in mind.

We appreciate the fact, therefore, that the power of desire has not been employed, either fully or scientifically, in the past, considering its tremendous value and its many varied possibilities.

Such increase will also follow where we concentrate attention upon definite parts of the brain with a view of increasing the number of brain cells, because the more cells we create in the brain, and the finer those cells become, the more complex and delicate will become the forces of the mind, which necessarily will involve a decided increase in the points of mental action.

It is important to mention here that as we increase the number of points of mental action in the mental world, we increase that power of attraction that naturally exists between the positive and the negative points among these



points of action; and this power of attraction is most valuable, as the greater this power becomes the more readily can we draw into any line of action all these super-fine magnetic or electrical points of mental force.

The further increase of these points of action may be secured by trying to penetrate mental force more and more with the action of consciousness; that is, to try to enter more and more deeply into the very life and the very soul of every force of the mind, an exercise that will involve the extensive use of the imagination; and to try to penetrate every force, or expression of every force in the mind, a process that will tend to reproduce these points in many instances, causing every individual point of action to reproduce itself into two, three, ten or more, new points of action.

This exercise in itself, in addition to being very valuable, is extremely interesting, and will prove profitable along other lines as well, giving your mind increased scope and range, as well as developing a much finer discernment of the real power that is within mind, and back of all mental attainments or achievements.

If we would go into the very essence of this study, we should have to take up the law of vibration—a study that will be considered elsewhere; but for practical purposes in the beginning, or even for some time to come, in our management of the mind, the above suggestions and methods will prove adequate under every circumstance.

Realizing the fact that mental action is composed of these delicate and super-fine points of mental action, we understand how important it is to give the mind the greatest possible care, and to avoid any action of the mind that is, in any mode or manner, destructive. Accordingly, all adverse mental states, and all misuse of the mind along any line, should be avoided absolutely; and no action of the mind should be permitted unless it is serene, harmonious, constructive, and perfectly tuned to the great object we have in view.

Concerning the management of mental action for practical purpose, we realize that it is always necessary to be

positive, to be determined and to be enthused, knowing as we do that enthusiasm, when wisely employed, will increase the power and capacity of any mind from 25 to 200 percent; but all of these positive, determined attitudes of the mind should be expressed under the highest and the most perfect control of the Conscious Ego.

We know that it is not the individual who "flares up," so to speak, now and then with tremendous ambition and enthusiasm that gives expression to the greatest ability, the finest genius, or that will accomplish the most in the long run. It is the individual who is moving steadily and surely towards the highest goal in view, with every force and faculty under perfect control, constantly increasing his capacity, constantly building up his ability, constantly unfolding more and more genius, and so living and so working that he is gaining ground at every step of the way, even though such gain may seemingly be slow in the beginning.

However, just so we are moving forward, moving in the right direction, and moving with full possession of all our faculties and powers—so long as we are moving in this mode and manner, we will steadily increase our speed, so that every new year will give us the power to move probably two or three times as rapidly as the year preceding; and no matter how lofty our goal may be, or how difficult the accomplishment we have in mind, we certainly will, through such advancement, finally realize our greatest dream.

An important reason why the individual who moves forward steadily and surely and harmoniously will, in the long run, attain and achieve to the greatest degree, is found further in the fact that such an individual wastes no energy, and also diverts no mental action away from the great central current of life, ambition and attainment. Such an individual will never indulge in mental dissipation, which is more wasteful than physical dissipation; and therefore such states of mind as anger, hatred, worry, excitability, nervous rush, and a score of other mental attitudes that are equally detrimental—all



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of these will be avoided absolutely, so that every effort that may be made towards mental increase, or upbuilding, will have the benefit of an enormous amount of stored up mental energy upon which to draw for the greater objects in view.

When we understand that the actions of the mind are composed of those super-fine points of mental action, points that are so delicately balanced that confusion may throw them off, so to speak, from the real current, we realize the tremendous importance of harmony, poise and supreme self-con-

trol throughout the mental world. And when we realize further that the increase of these points of mental action—an increase that means everything for our further advancement—when we know that such increase can be secured only through the application of mental methods that are sufficiently fine and balanced to enter into the deepest and most delicately organized forces of mental life—when we understand all of these things, we will appreciate still further the importance of poise, serenity, harmony and self-control, combined of course with positive qualities, enthusiasm and invincible determination.

(To be continued)

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***D**IFFICULT situations always bring out the best there is in you, provided you are determined to master every circumstance, and know that you can—that you have sufficient ability and power within you, if called upon, to triumph gloriously regardless of anything that may, temporarily, come in your way.*



# THE PEACE OF THE WORLD

## III

WE ALL are familiar with the great law of life—"as within, so without"—and therefore we realize that if we would have peace in the world, we must first have peace in the mind of man; that is, we must establish in the mentality of the race those qualities, characteristics, tendencies and conditions that are conducive to the ideals of peace, using the term in its largest significance.

The more we study the psychology of human life, the more facts we discover proving the principle that everything taking place in the mind of the mass of the people will, to a greater or lesser degree, take place in due time in external life; and accordingly, we must, in order to have peace in the world, remove from the mind of humanity everything pertaining to what we may call "fighting" characteristics, which of course would include the tendencies to express hate, aversion, protest, antagonism, coercion and similar modes of mental action.

We have for centuries been taught to hate sin, to protest against wrong and to fight evil. The result is that those adverse conditions have not diminished except in places, while the human race has continued to develop "fighting" characteristics in the mind; and we know that what is in the mind will invariably come out into tangible action sooner or later. To use a simple expression, what we start in

the within we will finish in the without.

To hate sin is to develop hatred; and any individual or race that develops hatred will, at some pretext in due time, turn the fire of that hatred upon some nation or group of people; and we need only study history to find that this is absolutely true, and that there are few exceptions to the rule.

The same is true of all other detrimental or antagonistic states of mind; so therefore, if we have been in the habit of fighting wrong, or fighting this, that or the other, we have continued to develop the fighting instinct and the fighting tendency; and so long as such instincts and tendencies exist in the mind of man, it will not be possible to establish universal peace throughout the world.

When we study human nature we find that the emotions of man are the most powerful factors in life; and we know that emotions largely rule the world; that is, we act the way we feel, regardless of circumstance, policy, judgment, or what we may define as superior light on the subject.

We know that the mass of people, as well as a great many of the leaders of the world, are governed more by their emotions and their feelings than by reason, judgment or spiritual consciousness. Therefore, we must do everything we can to eliminate the cruder emotions from the mentality of the race, and



increase the development of the finer emotions—feelings and sentiments that are free from the antagonistic tendency, and that are by nature conducive to peace, good will, harmony, co-operation and the working for human welfare. And this work will have to be carried on largely by religious and educational institutions; and therefore we realize that modern religious instruction as well as educational work along other lines will have to be practically revolutionized.

Considering this idea further, we find that when we protest against wrong and proceed to fight evil, which has been our custom for ages, we actually carry on warfare in our own minds; and such warfare is not only destructive to the individual brain and personality, but tends to develop in every individual the desire to "fight" everything with which we do not agree—a desire that may become, and usually does become, so strong that it takes possession of the whole mind, a condition in which peoples and nations find themselves when declaring war against their neighbor.

It has been estimated that millions of cells in the brain and the body are destroyed every time an individual indulges in a fit of anger; and the same detrimental effects follow continued hatred, bitterness of mind, or antagonistic feelings of every description. Thus we realize what folly it is to hate sin, or to hate anything, or to protest against anything, or to exercise our minds in an antagonistic attitude towards any condition that we may wish to remove or overcome.

The practice, therefore, of hating sin, a practice that has been taught by nearly all the religious systems of the centuries, is destructive to everybody concerned, and has never done a particle of good to the world. Such a practice tears down the body, tears down the brain, depletes vitality, reducing the life and the power both of mind and body to such an extent that it removes the very power necessary to banish the wrongs and the ills that might have existed at the time.

When we understand psychology we find that the "old thought" and the old doctrines have indeed much to answer for, so much that the situation is too terrible to think of. However, all we can do is to forgive and forget, and take definite steps to eliminate such thought and doctrines from off the face of the globe absolutely. But we can accomplish this, not by going out to "fight" or antagonize those doctrines, but to proceed, with all the power and enthusiasm within us, to give the world something better.

In recent months great mass meetings have been held all over the country, protesting against war; but those misguided, well-intended people who were responsible for that movement did not seem to know that whenever we protest against anything we start a war in our own mind; thus we were producing, on the mental plane, the very thing that we were protesting against on the physical plane. However, it is only the expert psychologist who fully appreciates the folly and the mistake of such a procedure.

We know that mental warfare, especially when intense and car-



ried on more or less universally, is more detrimental than physical warfare, because it destroys those things in human nature that are more important than external possessions; and it weakens all those finer and superior elements in mind and soul that alone are capable of inspiring man, and leading man on towards a greater life and a higher civilization.

Furthermore, mental warfare, whatever its nature may be, develops the "fighting" instinct; and wherever such an instinct is developed to a considerable extent, or aroused intensely in the mind of any nation, it will be very difficult for that nation to "keep out of the quarrel," for the fact is, what you engender in your mind, you are very liable to perpetrate in your external world whenever an occasion may arise that will directly call forth the fighting instincts that you have encouraged.

We know that we may through protest, coercion or moral force, quell temporarily various troubles or ills; but we know full well that all such conditions will soon break out again elsewhere, or in another form, unless all individuals concerned have been lifted above the wrong, or have in the meantime taken higher ground.

But we can not gain the power to rise above ills and wrongs, or build ourselves up sufficiently to take higher ground, unless we attain real peace in the mind, because it is only in the attitude of peace that real power develops. We know full well that so long as we fight or antagonize, hate or coerce, feel bitterness or exercise protest against this, that or the other, we

will live down in the animal state of consciousness. Accordingly we will be ruled by our physical passions and cruder emotions, and will be ready almost at any time to take up arms against our neighbor.

This we realize again that any system of thought, be it religious, moral, educational, or whatever it may be, or any practice or belief, anywhere, or of any nature—if such beliefs or systems encourage hatred against sin or evil, or against anything whatever, or tend to keep alive the cruder emotions, bitterness or antagonistic feelings of any kind—beliefs or systems that have this tendency are a direct obstacle, both to the welfare of the race and to the realization of peace upon earth. Accordingly, all such systems and beliefs must be eliminated absolutely.

We must remove the cause of the fighting instinct—in fact, all causes or tendencies that in any way produce in the human mind a desire to go out *against* anything or anybody; and these causes can only be removed by giving to the world a new and decidedly constructive system of thought—ideas and training that will help the individual to take higher ground—instruction and development that will unfold finer states of consciousness and make man a master over his feelings, his desires, his instincts, his passions, and in brief, over his entire nature. This is some of the work that religion and education will have to take up at once, if we are to establish permanent peace in the world.

When we consider the principle of peace in the mind of man, and realize that it is only through the



development of the consciousness of real peace, in the deeper mentality of human nature, that we may gain that greater and that higher power of which we all are in search—when we realize this great fact we will eliminate absolutely all feelings and tendencies that in any way will disturb or undermine the *real peace* of our own higher consciousness. And this is something that every individual should take up in his own life this very day.

It is only in the deeper peace of the mind that we find real power; and we all want power—not power to overcome others, or take advantage of others, or destroy in any form or manner, but power to build ourselves up in personality, in mind and in soul—power to attain and achieve in the world of usefulness and accomplishment—power to make ourselves marvels in development—giants in mind and soul—invincible in character—power to become, in ourselves, everything that we have dreamed of while the mind has taken wings and soared to empyrean heights.

We realize that there are indeed many things to do in order to establish peace in the world—many steps to take in the practical world, in the economic world, in national life, in international life, and in fact, in all phases of human life, action and experience. But among

all these essentials, we must positively give first place to the development of the consciousness of peace *in the mind* of the race; that is, the elimination of the “fight” instinct in the human mind, the antagonistic instinct, the critical tendency, the protesting tendency, and of all feelings of mind and thought that tend to go *against* anything or anybody; and establish instead that sublime state of mental peace, serenity and power of which the Masters speak. It is such a consciousness of peace in the mind of man that we must have before we can have peace among men and nations in the external world; for again we must remember, “as within, so without.”

In the past we have repeatedly organized movements against war—world movements, and movements of lesser magnitude; and when we understand the psychology of human life and mental action, we realize what mistakes all such efforts have been, as we have developed upon the mental plane the very warfare we have been trying to eliminate upon the physical plane; and “like mental causes produce like mental effects” in due time, without exception.

Now we should act more wisely, and proceed to inaugurate a world movement *for* peace in the *mind* of man; and peace among men and nations throughout the world will positively follow.

(The End of This Series)





# THE COSMIC URGE

## II

WHEN we view in general the history of the race, we find on every hand evidence that seems to indicate that great men and great movements have appeared at the right time and place through the will of some higher power; and this is true in a sense, but that higher power is not what we usually designate as Special Providence. It is a power living and working in us all, eternally prompting every soul to go up higher, to be prepared for every new demand, for every greater opportunity, for every larger occasion and for every select position that may appear upon the pathway of advancement.

This power, the nature and action of which, we usually define as the cosmic urge, in working through every mind naturally becomes the most powerful in those minds that are prepared for greater things, or that are open, so to speak, to the larger influx of this wonderful force. In other words, this power, in acting upon every mind, trying to express itself through every mind, finds such a vast number of small and unresponsive minds through which no expression is possible at the time; and therefore a larger measure of the power that was intended for the mass who are not ready to receive it, becomes concentrated upon those few who are ready to receive it; and that is why these few are seemingly lifted up as by special Providence, or pushed forward by some mysterious force, or carried forth into the midst of the new demands of the time by something, seemingly, that the world in general does not understand.

However, it is all very simple, because the few who are ready receive not only what power was intended for them, but that additional power that the many refused to accept. Accordingly, such minds become literally filled with the spirit, and gain actual possession of many times as much force, en-

ergy, will, ambition and aspiration as the less responsive mentalities. This explains why these minds arose as giants to answer the call of new demands and greater occasions, and why their rise is so rapid and so wonderful that they actually seem to be sent of God.

We find, when we study the progress of the race, especially those periods of advancement where new demands and requirements arose, or were about to arise—we discover that the mind of the race becomes so intense in its demand or in its desire for the realization of the dream of the new order that the great power of advancement working in us all is seeming aroused to greater activity than ever before; and when this greater activity occurs, it is then every responsive mind begins to feel the pressure of the great cosmic urge; and accordingly, those minds that are more responsive, that are fully open and ready to receive higher power, will naturally become the channels through which such power, now seemingly more active, will express itself. Naturally, therefore, these responsive minds will rise rapidly in the scale, as outlined above, and will develop, in a brief period of time, both the wisdom and the capacity to carry out the new demands of the race.

When we understand this wonderful law with the many processes involved, we realize that any race of people can, by creating a tremendous demand for certain changes, actually bring forth, through the actions of the cosmic urge, giant minds, capable of devising those changes and of leading the multitudes safely from the Egypt of the old order into the "promised land" of the new order.

This power has been exercised many times in history, more or less unconsciously, and in a partial measure; but it is a power that in the future will be employed on a very large scale; and it



is the one power through which the enlightened may actually determine the future and the destiny of this planet.

We find when we study this law further that a few persistent men and women can, if they proceed with invincible faith and determination, create in a nation, or among any group of people, a desire for changes or improvements, or for new and better things along one or many lines—a desire that will finally take possession of everybody in that nation or group and, as outlined above, will intensify the force of advancement inherent in us all; and according to its nature, this force will become a great wave or movement, acting upon all minds with a view of finding minds that can serve as perfect channels; and when such minds are found, naturally all of this force will act upon those few responsive minds, and lift them up, until they become as giants with wisdom and power to lead in the building of the new order, or in the realization of those higher ideals that the nation or group in question have in mind at the time.

This law is the law of "Where two or three are gathered," and works upon the same principle under every circumstance. It is also the law of the heaven; and here it is well to remember that real heaven does not give up or become discouraged because the whole lump is not leavened at once; but continues until its work is finished.

In the application of this law, therefore, by any group of earnest and determined souls, there must be no thought of discouragement or giving up, but the law must be applied with faith and determination until the whole lump is leavened, until the new ideals have been presented so clearly and so forcefully to all the people that the majority at least feel the inspiration, and are impelled with a ceaseless desire to see the realization of those ideals.

It may seem to be a startling statement, and yet it is positively true, that if a group of earnest souls should proceed to demand another appearance of the Christ in human form, and if they would continue in faith and persistence, using every method possible to awaken the entire race to the need of another

such appearance—if this group would continue without cessation in the application of the law in connection with this extraordinary demand, the mind of the race would, in a reasonable time, become aroused with a deep, interior desire for the visible appearance of the Christ upon this planet; and the great power working in us all, that is ever ready to do anything that the race may desire, or further any new step in advance whenever the race makes ready—this power would proceed as before in its effort to lift up the entire race; but naturally would soon concentrate upon those few who are the most responsive, and finally upon the One who might possess all the requirements for the Great Mission.

When we know that this possibility is absolutely real, we understand that we may secure great prophets, illumined souls and inspired world-teachers, as well as the appearance of the Christ in the form at any time, provided our desires and prayers are sufficiently earnest and sincere.

The mind of mankind can, in this manner, cause to appear upon this planet, within a reasonable time, men and women of any degree of perfection—men and women of any type of extraordinary genius, men and women of any grade of superior development, or men and women in possession of any power or sublime attainment conceivable.

To illustrate in a very practical manner: If a certain invention or discovery was desired, and desired with sufficient force, faith and determination, together with deep sincerity and changeless persistence, the coming of a genius that could perfect such an invention or unravel such a discovery would be as certain as the rising of the sun; and the great dream, long thought impossible, would become a reality.

Through the same law a nation can cause to rise great leaders, great statesmen, great constructive thinkers—great men and women who will be able to lead them on and on towards the sublime goal that that nation may have in view. Therefore, no race or nation upon earth need, at any time, feel disturbed about



the future, because this power, the action of which we usually speak of as the cosmic urge, can be aroused, called forth, and caused to express itself along any line, according to the demands or prayers of humanity; and in its usual manner cause great souls to arise who will have both the wisdom and the power to do what the race wants done.

The truth is this, that whatever a race may desire, if that desire becomes a living desire, or a prayer of the spirit, in the mind and the soul of mankind, this great force, that is constantly working for human advancement, will respond to the new prayer, and will begin to urge all minds to arise and make the dream come true. But naturally the full force of this urge will soon be concentrated, through the law of least resistance, upon those minds that are open, responsive and prepared in the best manner for the new mission. Accordingly, these will be lifted up—given power from within and from on high—and actually receive assistance from the great cosmic force of life and power that is ever prompting the soul of man to arise to heights supreme. These responsive minds will therefore, through such assistance, develop their talents and qualifications wonderfully, and in such a short time that their advance may seem miraculous; in fact, it may seem as if God lends them light and power, which is true; and we realize again the full meaning of the great statement, "To him that hath shall be given."

We realize that the study of this law is not only very deep, but very extensive, and covers fields of activity that are almost beyond comprehension; but for our immediate purpose, we should turn our attention to the fact that there are two great lessons to be learned through our discovery of this wonderful law. The first lesson is this, that any individual, through his own devotion to higher ideals and greater development, may place himself in a position where he may be lifted up, at the right time and place, by the tremendous force of the cosmic urge, for the purpose of furthering some great mission that the race may have demanded consciously, or the demand of which may have arisen nat-

urally, through many steps in advance taken recently by great masses of humanity.

Thus any individual, by being true to himself, true to the highest that he can find or discover—true to the most wonderful and marvelous ideals of which he can conceive—any individual who will pay this price may become in this generation, or during the next period of great changes—may at such a time become the chosen instrument of the great power of advancement working in us all; and may thereby become a shining light in history, performing service for the race, the effect of which will be felt for ages yet to come.

The second lesson is this, that any group of people may place in action, as outlined above, movements for new and better things—movements which, if furthered continually, with unbounded faith and invincible determination, will soon become universal—will leaven the whole lump—and arouse in the mind of mankind, as a whole, a desire for these new and better things. Thus, according to the law previously mentioned, giant minds will arise that will have the wisdom and the power to work out every essential for these new and better things, and thus make real the ideals of a higher vision in the life and ascension of the race.

When we fully appreciate the immense possibilities that are revealed through these two lessons, we will certainly give further attention to the study of this great law and this wonderful force; and aim to gain a deeper realization of that mysterious urge in the soul of mankind, that has forever been at work, prompting us all towards higher and greater things; and furthermore, we will act upon our new-found wisdom, and proceed at once to use the law, and take advantage of the possibilities of this tremendous force to the end that those many ideals that the entire race, almost, has worshiped in recent years, may become realities; and thus cause all our greater dreams to come true, building upon earth the exact image of everything the prophets have discerned in the Vision.

(To be continued)



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WHEN we mingle among people who aspire to greater and better things, we frequently hear the statement, "I know I could live an ideal life if I might associate only with ideal people." And our comment is this — depend upon others and you will always live a small life; but go forth and be what you want to be regardless of others, and you develop that greater life that, not only becomes ideal, but also becomes an inspiration to all others. You become a human sun instead of a moon; and who would be the latter when they can, just as readily, be the former.

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# KNOWLEDGE THROUGH DIRECT INSPIRATION

## III

**Sources of Wisdom.**—We know that we may secure special knowledge or information concerning any subject or event, or state of existence through the principle of direct inspiration; and therefore we may apply this principle in any desired direction, or in contact with any sphere of action, whether that sphere be seemingly insignificant or apparently universal; and wherever the principle is applied, results will be forthcoming in proportion to the responsiveness of the mind, and to the degree of development we have attained in our use of the law.

However, there are two great sources of wisdom upon which we may turn attention at any time and with great profit. These two sources include all the others, and even though we may wish to apply the principle along individual or special lines, under most circumstances, nevertheless, we shall find that the application of the principle of direct inspiration in connection with these two great sources will not only develop more perfectly the power of direct inspiration in our own mind, but will lead to wisdom and knowledge that will prove invaluable, as well as limitless.

**The World of Nature.**—The first of these two great sources of knowledge we may define as the world of nature, visible and invisible; or what we may otherwise express as the manifestation of nature and the spirit of nature; and when we realize that we can place the mind in direct contact with nature—the inner life or soul of nature, as well as all its manifestations, we understand how we may, through direct inspiration, secure knowledge and information that will be vast and wonderful, to say the least.

We may, in this manner, learn to understand nature in all her visible forms,

and also gain marvelous insight into the inner workings of nature, both as to life, creation and deeper reality.

We appreciate the fact that our lack of knowledge of nature is responsible for a large percentage of our errors, and our failures to reach the greatest heights in personal development, as well as secure the greatest good from our experience in visible existence. On the other hand, we know that if we understand nature better, and were more familiar with her inner secrets, we would be able to add wonderfully to the wealth, the luxury, the pleasure and the enjoyment of personal life. Furthermore, we would be able, through such knowledge, to prolong life almost indefinitely upon this planet, and make the dream of eternal youth come true. This, however, would not be all, because we realize that the world of nature contains secrets and wisdom beyond all present comprehension of human mentality.

To learn to draw upon this wisdom, or to secure an ever-increasing measure of knowledge concerning nature, through direct inspiration, we must remember first the great fact that nature is always more kindly disposed to those who are in love with her wonderful manifestations, and her glory and splendor everywhere.

We know through experience and observation that lovers of nature are invariably "let into her secrets" so to speak, and are in a strange manner given the power to discern her mysteries and read aright her ways and objects and plans. To literally fall in love with nature, therefore, would constitute one of the secrets of gaining knowledge from this source through direct inspiration; and we can appreciate this idea perfectly because the attitude of love always produces a nearness between the one that loves and the object



that is loved; and furthermore, the attitude of love invariably causes the mind to enter into a higher and a finer spiritual realization of those things upon which love, affection and admiration are directed.

It is absolutely true that if we would love nature with a larger and a finer love, and try to enter into spiritual touch with the soul of nature so that we could actually feel as if we were one, not only with her spirit, but with all her visible forms, we would largely prepare the way for direct inspiration from this source. Then in addition, if we would turn attention more and more upon the real life of nature, her finer elements and forces, and try to discern the inner meaning of it all, and also try to feel that we were one with everything that nature is trying to do—if we would observe all of these ideas and suggestions, we would steadily train the mind to become more and more responsive to the power of nature everywhere; and as the mind responds to this power, consciousness would open more and more to light and wisdom from the very heart and soul of nature.

There is a wonderful field here for study and development, and many things of value may be stated; but at the outset it will be sufficient to understand that all the secrets of nature, whatever they may be, will become an open book, so to speak, to the mind that is deeply and truly and sincerely in love with nature, and at the same time enters deeply and so perfectly into her very soul that the idea of separateness in all life disappears completely.

To feel that we are one with this stupendous whole, and to feel that we are not simply living on the outside among nature's manifestations, but also feel that we are living so near to nature's heart that we can actually feel the infinite life pulse beating everywhere—this is indeed one of the real secrets to direct inspiration.

When we develop along these lines, however, we shall not only be able to receive invaluable knowledge and information concerning the deeper secrets of nature, but our view of life, its mean-

ing and its purpose, will expand wonderfully; and we shall begin to live in a world infinitely larger than we ever were conscious of before.

**The Spiritual World.**—The second of these two great sources, and the greater of the two, is the spiritual world—that limitless sea of life and spirit that permeates all things, and that surrounds all things, both in the within and in the without. We know that all truth and all wisdom is contained in the spiritual world, because all things have a spiritual source and exist fundamentally in the spirit of infinite life. Therefore, when we go to the spiritual source in any direction, or in connection with any element, power, law, principle or entity, we will invariably discern the absolute truth concerned therewith.

When we can discern the spirit of all things, then we know the nature and meaning of all things—also the purpose and destiny of all things; and this is indeed the sum total of all wisdom.

It is not necessary to elaborate on the idea that all things have a spiritual source, and that all truth or wisdom is contained in the spiritual world, because this is something that we all realize—something that we all either have discovered or will discover, because it is something that reveals itself absolutely to every mind after spiritual consciousness begins to develop. But we do wish to know how to enter the spiritual world.

However much we may gain through direct inspiration from special sources, or from various individual states of being or action, we know that all such inspiration is only in part, or may be spoken of as a lesser degree of inspiration, even though it may have great value at the time and under the circumstance. We also know that these lesser forms of inspiration will necessarily give us, as a rule, only relative truth; that is, truth that is true as far as it goes, but is subject to modification as we go farther; and although relative truth is necessary in connection with all development, nevertheless, every awakened soul aspires to that state of consciousness where the mind may open



widely to the pure white light of absolute truth.

Absolute truth, however, exists only in the spiritual world, and can be discerned only as we enter into the life or existence of that world. In other words, the mind must enter the spirit before absolute truth can be discerned; and when the mind does enter into the spirit, or is placed in perfect touch with the spiritual world from whence wisdom flows into consciousness naturally and perfectly, it is then that we enjoy the highest form of inspiration.

We all have been inspired in this way at times, and we all may be inspired again in the same way at any time—whenever the soul takes wings—when we transcend the material and the limited, and enter into the very life of that infinite soul that lives and moves and has its being everywhere.

Every great truth that has been given to the world, at any time in human experience, has been received originally through direct inspiration—through this highest form of inspiration where the mind of the prophet, the seer or the Illumined One ascended to that height of spiritual consciousness—into the full realization of the pure white light of wisdom and truth divine.

These sublime revelations of truth, however, do not come only to the exalted or the highly developed, because any one, whether conscious or not of spiritual development, may at times arise to wonderful heights, and actually touch the "hem of the garment," and discern the presence of the Light that illumines the glory of the Kingdom.

But to provide the real essentials for this highest form of inspiration, we must develop spiritual consciousness to the greatest possible degree; and to proceed, we should ever try to place the mind in touch with the spirit of all things—with the spiritual world permeating all things—and with the Supreme Spirit existing within and beyond all things.

Every effort that is made for this purpose will cause the mind to rise in the scale—will give the mind additional insight, or the power to extend itself into the wonderful world of the spirit, and thus receive rays of perfect light, again and again, and in an ever-increasing measure.

When we proceed in this manner, devoting ourselves most faithfully to the object in view, we shall find that many moments of real inspiration will appear, and they will be precious moments indeed—moments wherein the soul actually becomes conscious of the marvelous spiritual within—that glorified realm that we think of whenever the vastness and endlessness of eternity appears before mind and consciousness. We shall find, through these rare and precious moments, that much wisdom of great value will be received, and truth upon every subject, in which we are deeply interested, will reveal itself more and more as we rise in the scale; and above all, we shall realize the oneness of all life, of all existence, of all truth, of all being—and realize the Presence of the Supreme in the very soul of this All that is forever One.

(To be continued)

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*The easier things come the  
less we accomplish*



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THE principal reason why you live in an environment that may be unsatisfactory or inferior is this, that you are using only the least important part of your mind and only a small fraction of your mind. "As within, so without." Therefore, awaken more of your mind — the richest and most important phases of your mind; and you will soon find yourself moving, gradually but surely, into a better and better environment. Be your best — demand the best — and you will always find a way to secure the best.

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# WHAT WE KNOW ABOUT THE SPIRITUAL WORLD

## III

FOR the purpose of illustration, we may again consider the quality of health; and we find that the principle of health in itself is in truth the spirit of health, or has its origin and existence in that something that we may define as real and unchangeable and invincible health—a state or spirit that contains health to such a perfect degree that it would not be possible for anything to contain health to a more perfect degree; and furthermore, that the health of the spirit is so powerful that it could not be changed or removed by any power in the external world with which it might come in contact.

If we could realize absolutely such an idea of health, we understand what a difference we would experience in our possession of health. The majority feel that they have reasonable good health, but have no idea as to what the ideal of absolute health might signify, nor do they for a moment think that there is a deeper and a finer state of health which constitutes in itself the perfection of health. Accordingly, the majority are in a condition where their health is not fully established, and frequently their possession of health is limited or uncertain.

With this condition we may well compare that consciousness of perfect being into which we enter

when we realize that we possess, within ourselves, a principle or spirit of health that is absolutely perfect and complete; and having made this comparison, we will inquire as to how we may pass from the condition of the former to the consciousness of the latter. The answer is this, that when in search of health, and we all are in search of more health, we must begin with the realization of the great truth that the source of absolute health is found in the spiritual world, that wonderful state of being that exists everywhere and that permeates all things. Furthermore, we must realize that health itself is spiritual; that is, real health, which is experienced by the few as compared with the limited expressions of health, which is experienced by the many.

When we understand that real health is spiritual, and that such a state of health contains so much health and such perfect health that it could not be increased or improved upon in any form or manner, and then proceed to enter into the consciousness of the spirit of absolute health, we understand fully that the expression of health throughout our entire system will steadily increase until in time the personality will become so powerful with the real spirit of health that it would be immune, under every circumstance.



For further illustration, we may consider the attitude of peace, or the consciousness of the serene; and although many have the power to become peaceful and quiet to some degree, nevertheless there are only a few who ever become conscious of the peace that passeth understanding. The reason why is this, that real peace is spiritual, existing only in the consciousness of the spiritual world, a world into which the mind may enter only as spirituality is developed.

When we understand that the peace that passeth understanding is so perfect and so deeply calm that it possibly could not contain higher or finer or more perfect elements of peace, we have an ideal of the consciousness of peace that is so wonderful that we shall have to think for days, and weeks and months upon its possibilities before we can really comprehend its full significance.

In like manner, we may consider the state of harmony; and we shall find that what the majority call harmony is not real harmony itself, but just a limited expression of concordant activities. If we would experience real harmony, we must enter the spirit, because such harmony is spiritual, and exists only in the spiritual world. Accordingly, real harmony is so complete and perfect in itself that it could not become more harmonious.

Here again we have an ideal that deserves deep and sublime thought; and we shall find that the more we think of real harmony as existing in its perfect state in the spiritual world, the more harmonious we shall become in thought, life, feeling and action until we

shall have gained remarkably in this direction.

When we consider these various qualities, or states of being, we find invariably that in reality they are spiritual; and as we trace them out, so to speak, to their source and origin, we invariably enter the spiritual world, that world in which every quality or state of being is so perfect and so complete and so ideally placed, in its own existence, that it could not be improved upon in any form or manner.

We may trace any quality in the same way; and if we try to find that quality in its perfect state, we invariably enter the spiritual world; and here we begin to understand what we mean by the term "spiritual." It is not a state of invisibility, or something that is beyond the external merely; but it is that world in which all things are perfect and complete, wherein nothing can be added or taken away—a world that exists in all things, and surrounds us everywhere, permeating everything, from the simplest of the visible to the highest and the most marvelous of the invisible.

When we look into the soul, or into the inner life, we find this spiritual world established there as it is established in every entity; and we find all the qualities of life existing in the soul in a spiritual state; that is, absolutely perfect and complete; and when we ask ourselves what we really know about the spiritual world, we shall find the answer in those experiences that we have enjoyed while the mind took wings, so to speak, and we transcended the incomplete and



entered into the realization of things as they are in the perfect—in the sublime—in the real spirit of all that is.

To state it differently, whenever we have experienced a joy that we might describe as the fullness of joy, or a state of harmony that we might describe as the fullness of harmony, or a state of health that we might describe as the fullness of health, or any state that we might describe as the fullness thereof, we have been conscious of the spiritual world.

Therefore, it is not what we may speculate concerning the invisible that gives us the key to the spiritual world, but what we become conscious of in that realm of being wherein all things are eternally perfect, absolute and divine. And the word "divine" may be employed only when referring to qualities or states of being that contain so much of their own reality that they could not contain any more; that is, they are, in truth, the *fullness* of their own nature.

Therefore, perfect health, or the fullness of health, is divine health. Likewise, perfect joy, or the fullness of joy is divine joy; and perfect music, or what we may describe as the full expression of harmony through music, would be divine music. Briefly stated, perfect expressions of anything in nature, are divine expressions, provided we use the term "perfect" as implying the fullness of expression, realizing that the fullness of anything is all there is of that particular thing—a statement that becomes too large for objective comprehension when we realize that the *all* of anything is limitless.

When we develop spiritual consciousness, we may take many journeys into this inner world, either into our own interior nature, or into the spirit of everything existing in nature; and we shall find that the spirit of a flower is as much a part of the limitless spiritual world as is the spirit of our own soul. In brief, the spirit of everything does exist in the spiritual world, and is a part of the spiritual world, just as a drop of water in the sea is a part of the sea itself, no matter where that particular drop may be found.

Wherever we may turn our attention, therefore, if we go *into the spirit* of the thing itself, into life itself, into harmony itself, into peace itself, into music itself, into art itself, into any quality as it is in itself, we shall meet the spiritual world, the world in which all things exist in their fullness—without limitations or imperfections or incompleteness in any mode or manner.

Realizing this important truth, we may learn infinitely more about the spiritual world if we will continue to seek for the real source of every quality, or expression, or manifestation of which we may be conscious.

To illustrate: When we try to be peaceful, we should turn our attention towards the spiritual within, and try to realize the great eternal calm. In like manner, whenever we try to be harmonious, we should turn attention to the spirit of harmony, and try to experience more and more of that state of harmony that is so wonderful that it could not possibly be more harmonious. Then when we



think of health, we should, instead of thinking about the body, turn attention to the spirit of health, which exists in the soul, or in the spiritual world, permeating all things.

We know that the majority, when in search for health, think too much about the body, believing that health has its origin and expression in the body only; but this is not the truth. We know that it is well to care for the body in the best manner possible, to follow all the laws of life on the physical plane and be in perfect harmony with nature as manifested either mentally or physically; but when we think of real health, or go in search of real health, we should realize that health itself does not have its origin in the body. Real health has its origin in the spirit of health, and the spirit of health exists in the spiritual world.

Accordingly, the more deeply we enter into the consciousness of the spirit of health, the more perfect and more powerful will become the expression of health through mind and body, because when we find the limitless source of any expression, the expression itself will increase more and more as we become more deeply conscious of that source.

Here we should remember the great law—*whatever we become, conscious of in the within, that very thing we will manifest in the without.*

When we are in search of power we must realize that the source of power is not found in the physical world, nor even in the mind. The source of power is found in the spirit of power which exists in the

spiritual world; and if we will search in that direction we will not only find greater and greater power, but we will, at the same time, develop our spiritual consciousness, so that we may become better equipped for the finding of the spiritual source of anything that we may desire in life. This is clearly evident, because as we become more and more conscious of real power in the spiritual world, we will not only grow in power, but also grow in the consciousness of the spiritual world itself, which is indeed our purpose, whatever our external object at the time may happen to be.

Our one continuous aim, therefore, in this study should be to find more and more of that wonderful something that exists back of, or within, or at the source of all things; that is, the spiritual world itself—not a world that we may define as something finer than the physical—not an invisible world merely, but a state of being existing within everything, back of everything, beyond everything, and containing the *fullness* of everything.

When we consider the term "in all its fullness," we may well ask ourselves if we really appreciate its vast significance. We may repeat this expression "in all its fullness" again and again, in our own mentality, trying to comprehend everything that it might imply; and the more we think of it, the more vast and more wonderful it becomes. And when we realize that any quality or state of being becomes spiritual only when it appears in all its fullness, we begin to understand, not only the real meaning of the term "spiritual."



but what an immensity that term represents; and not only immensity, but degrees of perfection beyond degrees of perfection, going deeper and higher perpetually into infinity.

When we pause to consider life in all its fullness, joy in all its fullness, health in all its fullness, harmony in all its fullness, power in all its fullness, wisdom in all its fullness—when we pause to consider all these things, we realize that we are in the presence of wonderful ideals; and the more deeply we enter into the consciousness of those ideals, the more closely we approach the spiritual world, until finally we enter into the full significance of the spiritual world.

The pathway to the spiritual, therefore, is not as difficult as we have thought in the past, although it implies everything that is ideal and wonderful and marvelous. The moment we begin to take our spiritual journey upon this path we realize that we are in the presence of elements and possibilities that are too vast, too immense and too sublime for the outer mind to comprehend; but we know that so long as we continue to search for full-

ness of things, or to enter into the consciousness of the spirit of things, we are upon the straight and narrow path; that is, the path that leads directly, without wavering or turning, into the full consciousness of the spiritual.

In consequence, we should no longer think of the invisible, or any phase of the invisible, when we are in search of the spiritual; but should, instead, think of the perfect, the complete, the absolute, and that state in which everything exists *in all its fullness*—a state where life is so perfect that additional life could not be added; where peace is so perfect and so deeply calm that it is beyond all understanding; where light is so brilliant that it could not become more brilliant; where harmony is so perfect that it could not become more harmonious; where all the elements of life, consciousness and being are so wonderful and so divinely ideal that they could not become more wonderful or more ideal—this is what it means to be spiritual; and as we grow into this deeper and finer and higher understanding of all things, it is then that we develop real spirituality.

(The End of This Series)

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*The fact that "man is never satisfied" is indeed a blessing.*



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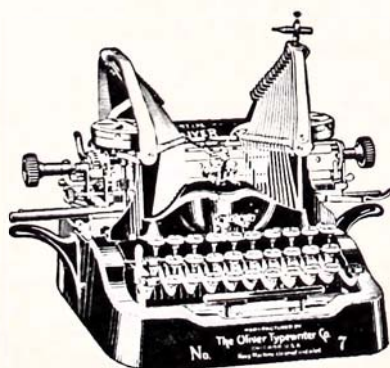
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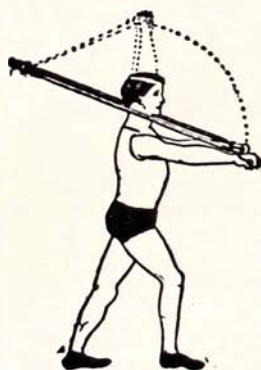
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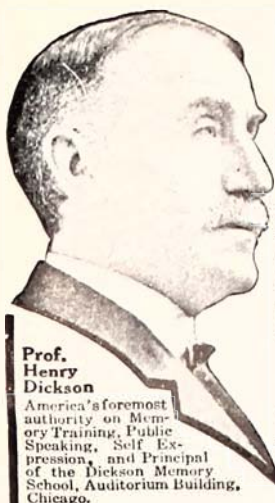
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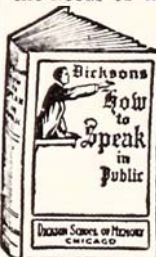
P. H. B., Alaska, wrote: "I have been using the principles taught, during my selling and am surprised at the results, and I often smile when I have pulled off a sale I had not been sure of."

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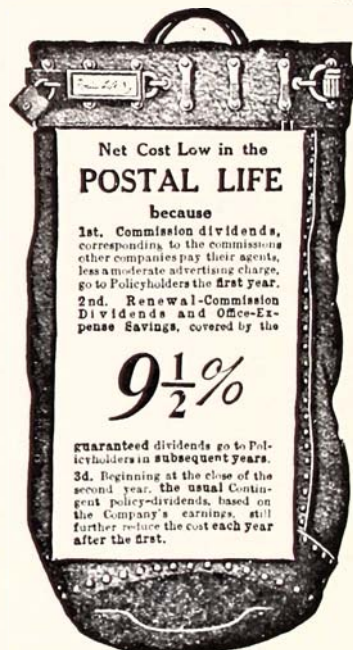
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